

THE USE OF THIRD-FORCE PSYCHOLOGY AND SMALL GROWTH
GROUP IN THE AIR FORCE CHAPLAIN MINISTRY

by

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ABSTRACT

Prewitt, Charles B. The Use of Third-Force Psychology and Small Growth Groups in the Air Force Chaplain Ministry, a professional project submitted in partial fulfillment of the requirements for the degree of Doctor of Ministry at The School of Theology at Claremont (California), 1975.

This study incorporates personal experiences of the chaplain author in a variety of growth group styles, recent graduate studies at The School of Theology at Claremont, an internship in Clinical Pastoral Education, book research in third-force psychology and theology. It presents a description and an evaluation of personal-growth-oriented workshops and models of third-force psychology type growth groups applicable to the ministry of the Air Force Chaplain. Although written from a Christian perspective, the design is usable by non-Christian chaplains and other members of the helping professions.

The position taken is that while the psychological first-force (Freud and the Freudians) and the second-force (Behaviorism) have much to contribute to the work of the chaplain, the third-force (human potential) approach has even more to offer and deserves to be studied and applied. The form of application presented here is that of the small growth group. The works of secular psychologist Abraham Maslow and pastoral counselor Howard J. Clinebell form the balanced background for this study.

PREFACE

After seventeen years in the United States Air Force, fourteen of those years in the USAF Chaplaincy, I am convinced that the chaplain can do no better than to concentrate on the personal and spiritual growth of the military member and the military dependants. Such a growth-oriented ministry might best involve small groups of people using concepts of third-force psychology.

My personal interest in the small group approach to ministry in the Air Force began during my first assignment which was at Kirtland Air Force Base, New Mexico. That experience is reported on more fully in this paper, but the point to be made here is its impact on me personally and professionally. Returning from an Adult Christian Education Institute near Santa Fe, New Mexico, I was enjoying such a sense of well-being that I had to ask myself, "What did go on back there that caused me to feel so good about myself?" The brief answer was, "They created an environment in which I could be myself." My discovery included the realization that being myself was okay. I do not have to be the super Christian, the good boy, the model chaplain, or the perfect anything.

That was just the beginning of an adventure that I will probably be on for a lifetime. It has not been easy for me to change thirty years of another kind of

conditioning. And I am still learning how to create that environment in which others can come to appreciate the joy of being themselves.

I am grateful for the opportunity to have experienced the work of some outstanding leaders and pioneers in the field of third-force psychology small-group work, both secular and pastoral. I have been able to involve myself personally with people like Lofton Hudson, Sam Southard, Howard and Charlotte Clinebell, Edgar Jackson, Bud Van Eck, Glenn Ramsey, Virginia Satir, Henry Bowman, Sidney Simon, Richard Murray, Charles Stewart, William Glasser, Merle Jordon, Keith Miller, Paul Tournier, Bruce Larson, Ross Snyder, George Munding, and Mark Rouch. In addition to these opportunities, my entire family has worked with Howard Clinebell and Virginia Satir.

I have experienced both successes and failures in my own use of small groups in the Air Force Chaplaincy at McConnell Air Force Base, Kansas, Torrejon Air Base, Madrid, Spain, and McCoy Air Force Base, Florida.

My most recent need has been to get the theory and the practice together, to get the theological and secular together, and to get myself together in such a way that my use of small groups might be most effective in helping people reach more of their God-given potential. Most recently, I have been attempting this togetherness project through study and experience with members of the Pastoral

Care Department of the School of Theology at Claremont, (California), and through Clinical Pastoral Education at Long Beach, (California) General Hospital.

I appreciate the contributions of those who have experimented with me in many struggling groups and those who have taught me a new understanding of the dynamics, the skills and of myself. I am especially indebted to Howard Clinebell at The School of Theology at Claremont and to Jim Prince, CPE Supervisor at Long Beach General Hospital.

Chapter 1

INTRODUCTION

Several very brief treatments of introductory subjects need exposure before going into the more detailed subjects of this paper. I will make some comments on first- and second-force psychology before dealing with the third force and the use of small groups. I will also describe in this introduction the methodology of this dissertation.

CONTRIBUTIONS AND LIMITATIONS OF FIRST-AND SECOND-FORCE PSYCHOLOGY

Freud and the Freudians

The first force in psychology has been a description given to the impact of Sigmund Freud and his followers. The contributions of Freud and the Freudians are highly significant in any serious study of the human being. Freud's psychoanalysis was, and is, a highly influential method of exploring the depths of the person. It was, and continues to be, a very effective means of helping many people make astounding, needed changes in themselves. Freud's goal of helping people reach a greater capacity to love and work is still being reached by many through the process of psychoanalysis. Freud's theory of personality makes a great deal of sense, especially with appropriate adaptations which

reflect newer discoveries about the human being. Howard Clinebell appreciatively observed, "The insights of Freud and his successors illuminate vast areas of human life which otherwise are shadowed enigmas."¹

Rollo May pays tribute to Freud with, "Freud formulated a new image of man that shook to the very foundations Western Man's emotional, moral, and intellectual self-image."²

Freud pioneered and opened up the whole world of the unconscious. May said, "The greatest contribution of Freud was his carrying of the Socratic injunction 'Know thyself' into new depths that comprise, in effect, a new continent."³ Chaplains need this understanding of and appreciation of the unconscious continent. We need to know something of the kind of activity that goes on there in people. To have an understanding of that kind of activity is to enhance our chances of empathy with another person. Jesus knew what was going on under the surface in the lives of those persons he ministered to. With an increasing understanding of the unconscious we can follow him more closely in our own ministry. We can pay attention to the same kinds of things

¹Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), p. 268.

²Rollo May, Love and Will (New York: Delta, 1969), p. 182-183.

³Ibid., p. 51.

happening, but hidden, in the lives of those to whom we minister. To discover the unconscious is to stand in awe before the Creator and to ask again the age old question, "What is this marvelous human being?" We still don't have enough answers, but we are greatly indebted to Freud and those who have built on his work. There is still so much to be discovered about God's complex creation, the human being.

By appreciation of Freud's concept of the id, ego and superego, perhaps we chaplains can create a healthier climate for building lives. We can help change the elements in our religious beliefs and practices that keep our people infantile and imprisoned. We can take seriously the words we read in John's Gospel that it is the truth that sets us free.⁴

Another contribution of Freud and the Freudians is their idea of transference and countertransference. Although some of the newer psychologies play down the idea, there is still something to the fact that our parishioners approach us at times with inappropriate anger, praise or sexual attention. An understanding of transference gives us a better basis for evaluating these actions. With awareness of this we might be able to break some of the games people play with us and move into healthier relationships with our people.

⁴John 8:32

Another contribution of Freud and the Freudians is the discovery and enlightenment shed upon the importance of the childhood home. Because the chaplain is close to so many homes, families in our communities, we have a tremendous opportunity to act in a preventive and/or a healing manner by helping parents and families where small children are beginning to write the scripts of their lives.

With these and other contributions of Freud and the Freudians, in mind, I would suggest that there are also limitations to this approach and that these limitations pave the way for the third-force pioneers.

The practical effect of the psychoanalytic tendency toward psychological determinism creates some problems.

May said,

If the complete determinism in therapy for which Freud argued were true in practice, no one could be cured in psychoanalysis....Actually, we find that people's problems are stubborn, recalcitrant and troublesome--but we find they can change. And so we need to look further for what changes them.⁵

To some extent all psychotherapists believe in some degree of determinism, but many have come a long way from the strict determinism of Freud, including some of his own followers.

Chaplains looking for a therapeutic method to use with their people, will not find the psychoanalytic

⁵May, pp. 194-195.

technique very practical. Even if the chaplain had the experience of having been psychoanalyzed himself, and had the knowledge of the technique and some skills, his stewardship of time would probably prohibit his use of psychoanalysis as a total method. This is not to say that he would be unable to use any of his skills in this area.

Clinebell stated,

For the average parish pastor the psychoanalytic schools are of limited value in supplying useful methods of counseling, but they are valuable sources of new understanding of the persons to whom he ministers.⁶

There are also isolated skills developed by the psychoanalysts which the chaplain can use with great profit. For example, in counseling he might want to help the person understand a dream pattern or might employ a word-association technique.

Another serious limitation for the chaplain has to do with Freud's concept of religion. He regarded religion as an enemy, seeing it as a "collective neurosis." Here again Freud had a gift to give us. There is some truth in what he says about religions that hurt people. His general attitude toward religion, however, handicaps him at the point of the positive good of religion. It may be that much of his problem here is related to his inability to work out his own

⁶Clinebell, p. 269.

feelings toward his Jewish heritage. His god was Reason, a god that did not serve him well in later years.

Some of the other limitations of Freud and his followers would include an inadequate understanding of women, death, death metaphysics, interpersonal relationships, reductionism and the idea that health is merely the absence of sickness.

Another questionable omission, from the chaplain's point of view certainly would be Freud's neglect of values. Yet Rollo May sees an important contribution of Freud to the moral realm:

Whatever the ebb and flow of the popularity of psychoanalysis, it will remain true that Freud's discoveries and those of the others in this field are an invaluable contribution not only to the area of psychological healing but also to morality in clearing away hypocritical debris and self conceit.⁷

As we have seen, Freud has made an impact upon our total ministry and specifically upon our counseling ministry. We are indebted to him, but not tied to him.

It seems to me that historically Karen Horney and Harry Stack Sullivan turned the corner onto a broad avenue of possibilities for us as chaplains. Classical psychoanalysis, up to that time, was not a blind alley, but it was

⁷ May, p. 51.

a rather narrow street. Sullivan's broad way emphasized the value of communication throughout the stages of human development.

Wayne Oates describes the spiritual dimensions of Sullivan's developmental conceptions as "great enough to capture the imagination of the serious theologian who will take the time to master Sullivan's insights."⁸ Sullivan is helpful when he moves us from a primary emphasis on biological determinism of personality development to a better look at the experience of communication and an examination of the part a meaningful community plays in the development.

Behaviorism

As with Freudianism, behaviorism made its contribution and continues to do so. The behavioristic or action therapy involves a learning process. The way to health is through learning new, more helpful ways to behave. Discovering insights is a waste of time for the behaviorist who wants to go directly to the symptom and deal with it immediately. The behaviorist wants to help the patient design a helpful program of action and get with it. Carkhuff and

⁸Wayne Oates, The Psychology of Religion (Waco, TX: Word Books, 1973), p. 81.

and Berenson describe the therapist as "a programmed therapy machine or computer which administers specific reinforcement schedules to the response system of a machine-like patient."⁹

A major contribution of the behavior therapists is a well understood system of change. The therapist and the client both know what is going on, whether the goals they have set are being reached. There seems to be real hope for the patient in this. The patient can even set the pace, perhaps choosing to speed up the process as he or she gets the payoff from seeing changes take place, no matter how small they might be. This also gives the counselor clear feedback. The program is either working or it is not. The therapist also has well defined procedures which enables him or her to avoid the loss of time and energy sometimes given to trial and error attempts at helping. Since the counselor knows where he or she is going, he or she has and communicates confidence.

Another advantage of the behaviorist approach is that lay practitioners may be taught to employ the techniques. Chaplains not possessing or desiring to possess a high level of knowledge or natural ability required in some counseling

⁹Robert R. Carkhuff and Bernard G. Berenson, Beyond Counseling and Therapy (New York: Holt, Rinehart and Winston, 1967), p. 88.

approaches can make use of very helpful techniques. Also, as Wayne Oates points out, "It does not take the amount of time that other types of therapy consume and, therefore, offers productive results in dealing with large numbers of people as is true in a religious community."¹⁰

The transference and countertransference problems alluded to previously are not so likely to become a problem to the chaplain while using the behavior modification approaches since the chaplain is not so emotionally involved. The chaplain will not be so likely to allow his or her own neurotic needs to interfere with the treatment.

Wayne Oates states,

One of the great contributions that the behavioral psychologists have made to religious life and practice has been in the area of teaching us the laws of habituating people to what the community has agreed upon as redemptive and nourishing types of behavior patterns.¹¹

Properly used and assuming the community is right about what is "redemptive and nourishing," the chaplain has some valuable resources in behavior modification.

As with Freudianism, behaviorism has a number of limitations. The chaplain will not see eye-to-eye with those behaviorists who see the human being as a robot. Donald H. Ford and Hugh B. Urban describe this view of the person:

¹⁰Oates, p. 179.

¹¹Ibid.

Man's craft follows the currents in the seas of life. It is the direction of the wind, the power of the waves, the size of the ship's sail, and so forth that determine its direction. It only seems to be guided, but in reality it cannot help itself. Therefore, it is not responsible for its direction.¹²

Most chaplains will see the human being as a much more responsible being than the storm-tossed boat. Also, the chaplain will probably have difficulty believing that what is true of rats is necessarily true of human beings as the behaviorist tends to suggest. He wants to know a lot more about the human being than his or her observable behavior. The chaplain probably believes that consciousness, sensation, imagery perception and will are extremely important in the understanding of the person. Stephen Neil observes,

The behaviorist thus excludes the possibility of finding any answer to our deepest questions about ourselves by denying that the questions themselves have any meaning or relevance.¹³

The chaplain, on the other hand, may be appreciative of some of the things that can be done for his or her children by those who understand and use the educational methods of behaviorism.

¹²Donald H. Ford and Hugh B. Urban, Systems of Psychotherapy (New York: Wiley, 1963), p. 597.

¹³Stephen Neil, A Genuinely Human Existence (Garden City: Doubleday, 1959), p. 27.

Both the Freudians and the Behaviorists leave us hungry to get more involved in the higher nature and humanness of the person.

The chaplain using only these two psychological approaches continues to have many unmet personal, spiritual, interpersonal, social, intellectual and professional needs. So we turn now to the third-force psychology for at least some partial help with these unmet needs.

DEFINITIONS OF THIRD-FORCE PSYCHOLOGY

The name "third-force psychology" was coined by Dr. Abraham Maslow to distinguish the new person-centered approach from that of the two other major theories of human behavior. The new theory is one that concentrates on human beings--their needs, their goals, their achievements, their successes.

"Human potential psychology" is another name for the general area of discussion in this dissertation. The human potential movement grew out of the third-force psychology of Maslow. I have chosen to use the terms, "third-force," over the words, "human potential," for two reasons. First, "third-force" gives the clear distinction and reminder that there is a very distinct difference from the other two major theories of behavior. Secondly, "human potential" could be confused with humanism or humanistic philosophy. Unless otherwise, indicated, when I do use "humanistic," it

will indicate merely a more human or humane approach to dealing with people, a more caring kind of encounter, than found in other theories. Daniel Day Williams calls the Western philosophy of humanism an "important ally"¹⁴ to the Christian faith. I prefer to consider it just that and no more. Humanism as a philosophy of life is inadequate as a replacement for Christianity, but Christianity desperately needs the more human approach to its mission than it has practiced in our culture to date.

HISTORICAL DEVELOPMENT OF THIRD-FORCE PSYCHOLOGY

Abraham Maslow took what he found helpful from Freud and the Freudians and from Watson and the Behaviorists but felt that so much more was needful if psychology were to have its most helpful effect on the world. He said,

It is very difficult to communicate to others my simultaneous respect for and impatience with these two comprehensive psychologies. So many people insist on being either pro-Freudian or anti-Freudian, pro-scientific or anti-scientific psychology, etc. In my opinion all such loyalty-positions are silly. Our job is to integrate these various truths into the whole truth, which should be our only loyalty.¹⁵

¹⁴Daniel Day Williams, What Present Day Theologians are Thinking (New York: Harper & Row, 1959), p. 28.

¹⁵Abraham Maslow, Toward a Psychology of Being (New York: Van Nostrand, 1968), p. vii.

In another publication, Maslow said,

I interpret this third psychology to include the first and second psychologies, and have invented the words "epi-behavioristic" and "epi-Freudian" (epi-upon) to describe it. This also helps to avoid the sophomoric two-valued, dichotomized orientation, for example of being either pro-Freudian or anti-Freudian. I am Freudian and I am behavioristic and I am humanistic, and as a matter of act I am developing what might be called a fourth psychology of transcendence as well.¹⁶

Maslow made a refreshing shift in emphasis when he departed from Freud's heavy concentration of the study of the sick. Maslow thought it was time to look closely at the very well people and see what could be learned from them. His challenge was, "It is as if Freud supplied to us the sick half of the psychology and we must now fill it out with the healthy half."¹⁷

Maslow's approach became that of studying what he called "self-actualizing" people, the most highly successful people of history. These studies led him to conclude that human nature has been sold short throughout human history.¹⁸ Thus the revolution in understanding the human person began.

While the Freudians concentrated on the internal determinants of behavior and the behaviorists were more

¹⁶Abraham Maslow, The Farther Reaches of Human Nature (New York: Viking Press, 1971), p. 4.

¹⁷Maslow, Toward a Psychology of Being, p. 5.

¹⁸Frank Goble, The Third Force (New York: Pocket Books, 1974), p. 15.

concerned with the external or environmental, Maslow looked for ways to develop a theory that would take both into account in a comprehensive manner.

Along with Maslow others were moving into the stream. In his preface to the first edition of Toward a Psychology of Being, Maslow lists some of the splinter groups that had fallen out with the first two forces and coming together in a third-force. This group includes the Adlerians, Rankians, Jungians, neo-Freudians and the post-Freudians. Supporting the new movement were also men like Marcuse, Wheelis, Marmor, Szasz, N. Brown, H. Lynd, and Scachtel. Joining also were Kurt Goldstein, the Gestalt therapists, G. Allport, G. Murphy, J. Moreno, and H. A. Murray. More influence continues from the camps of existential psychology and psychiatry. Still more contributors come from the ranks of self-psychologists, phenomenological psychologists, growth-psychologists, Rogerian psychologists, and humanistic psychologists.¹⁹

Third-force psychology then gives us, in contrast to the first and second forces of psychology, a more human, humane, less mechanistic, less deterministic approach to human problems and human growth. It concentrates on health and the reaching of potentials within each person, rather

¹⁹Maslow, Toward a Psychology of Being, p. ix.

than sickness and symptoms. It looks to the good specimens of human beings (rather than to those who are not coping) for answers to questions concerning the good life and how to get there. It brings values into a place of prominence rather than ignoring them or wishing them away.

These are some of the shifts of emphasis that should interest the chaplain. Through the focus of third-force psychology and thought we should be able to learn a great deal about how to facilitate spiritual growth. We can develop a very meaningful ministry out of the growth perspective, a ministry style that really speaks to the needs of our people, the need to become.

SMALL GROUP USE OF THIRD-FORCE PSYCHOLOGY

One popular and effective use of third-force psychology is the small group of people in which individuals are encouraged and helped to reach more of their potential. After a consideration of the goals and the theological reflections on third-force psychology, the remainder of this study will deal with some uses of such groups in the Air Force Chaplaincy.

METHODOLOGY OF THIS STUDY

Four main approaches will be made in this study:

(1) research on the use of third-force psychology type groups in general and in the church in particular, (2) a closer look at one model, the growth model of Howard Clinebell as taught and experienced at the School of Theology at Claremont, (3) a personal description and evaluation of third-force psychology workshops attended, and (4) my own models for Air Force Chaplains and their ministry.

Chapter 2

GOALS OF THIRD-FORCE PSYCHOLOGY AND THEIR RELEVANCE FOR THE AIR FORCE CHAPLAIN

What major human characteristic does third-force psychology seek to encourage? What are the goals of third-force psychology and are these goals related to the goals of the Air Force chaplain in his or her ministry? I will describe a number of these goals as I understand them to be endorsed by third-force psychologists and thinkers. I will comment on each goal concerning its relevance to the Air Force chaplain's ministry.

Authenticity

Sidney M. Jourard gives his readers and "Invitation to Authenticity" and says,

Authentic being means being oneself, honestly in one's relations with his fellows. It means taking the first step at dropping pretense, defenses, and duplicity. It means an end to "playing it cool," an end to using one's behavior as a gambit designed to disarm the other fellow, to get him to reveal himself before you disclose yourself to him. This invitation is fraught with risk, indeed it may inspire terror in some. Yet...it is likely to be an effective preventive of both mental illness and certain kinds of physical sickness. Honesty can literally be a health insurance policy.¹

¹Sidney M. Jourard, The Transparent Self (New York: Van Nostrand, 1971), p. 133.

To be authentic is to be genuine, real, honest, and transparent as opposed to being deceptive, phoney, or hypocritical.

The high value placed on being authentic is illustrated by the pain people will suffer in order to achieve it as indicated by Frederick Perls verse on "The Hot Seat":

I am on the seat
For you to see.
I feel my heart's beat
And I feel me.

I see you watching
However I move
And I see you catching
Me in my groove.

I am in pain
I will not reveal:
My fighting is vain
My wish to conceal.

My ache is insisting
I'm running away
And keep on resisting
The price I must pay.

I got to do it
Though dying with fright.
I'd rather go through it
With the hope that I might

Become real.²

Chaplains have an interest in promoting authenticity. So much of our ministry depends on people being genuine with one another. Complete honesty in our parishes would

²Frederick S. Perls, In and Out of the Garbage Pail (Toronto: Bantam Books, 1972), p. 240.

probably frighten us to death. Yet that is exactly the model Jesus set for us. He was genuine throughout and this helped crucify him. He was angry with the very unauthentic religious leaders who jeopardized spiritual growth and the worship of God by their hypocrisy. He said,

Alas for you, lawyers and Pharisees, hypocrites! You are like tombs covered with whitewash; they look well from outside, but inside they are full of dead men's bones and all kinds of filth. So it is with you: outside you look like honest men, but inside you are brim-full of hypocrisy and crime.³

Such is the picture of the incongruent, the phoney, the unauthentic person. Such persons are trapped in their own game, blinded by their own deception.

As chaplains, interested in helping to set these captives free as Jesus was, we must also be interested in helping them become their most genuine selves.

Bruce Larson asks,

If we really believe that we are justified by faith in Jesus Christ, who do we fear? And if I don't fear you, I am free to be transparent. I can let you see my weaknesses, and even relax in your presence.⁴

Not just in counseling as chaplains, but in all relationships as persons, we of all people can afford to be authentic.

³Matthew 23:27-28, (NEB)

⁴Bruce Larson, Ask Me To Dance (Grand Rapids: Zondervan, 1968), p. 113.

In Paul Tillich's discussion on "The Meaning of Joy" he says,

Only fulfillment of what we really are can give us joy. Joy is nothing else than awareness of our being fulfilled in our true being, in our personal center..... It is reality that gives joy and reality alone....Joy is born out of union with reality itself.⁵

Awareness

Another goal of the third-force is to produce a greater awareness in those who would grow toward their potential. Thomas C. Oden has written a very scholarly book, The Structure of Awareness which begins with this introduction:

To be aware is to be awake to reality, to recognize the situation in which one exists. Awareness is a word that functions with especially powerful connotations in the English language. It implies the full use of one's tactile and sensual resources in knowing where one stands.⁶

Everett L. Shostrom defines awareness as that responsiveness in which "the actualizer fully looks and listens to himself and others....fully aware of nature, art,

⁵Paul Tillich, The New Being (New York: Charles Scribner's Sons, 1955, p. 146.

⁶Thomas C. Oden, Structures of Awareness (Nashville: Abingdon Press, 1969), p. 13.

music, and the other real dimensions of living."⁷ It is the opposite of deadness, boredom, and the affliction of "tunnel vision."

Shostrom strongly emphasizes the need for awareness as a goal of therapy simply because "Change occurs with awareness!"⁸

Perls put it in verse for us:

Awareness is an ultimate
It is a universal.
.
.
.
The banker needs his alcohol
The hippy, marijuana
To turn them and to forget
That with a healthy center
There is excitement strong enough
To be alive
(To be alive)
And creative
(And creative)
And real
(And real)
And in touch
(And in touch)
And all there
and fully aware.⁹

Awareness then is the goal of both the counselor and the person who comes to the counselor to discover a more fully functioning life. The latter knows success when as

⁷Everett L. Shostrom, Man, the Manipulator (New York: Bantam Books, 1968), p. 24.

⁸Ibid., p. 67.

⁹Perls, pp. 26, 32-33.

Carl Rogers puts it, "The person comes to be what he is.... What this seems to mean is that the individual comes to be--in awareness--what he is--in experience."¹⁰

The military chaplain is acquainted with some of the terms associated with the word, awareness. A very early connotation had to do with being on guard. Now it involves keen consciousness, attentiveness, vigilance, sensitivity, care and organismic responsiveness.

Jesus invited us to become aware--aware of the birds of the air, the lilies of the field, aware of the heavenly Father--and to stop worrying.¹¹

In our age of affluence, business, fatigue and television, it is not easy to be really aware. Oden says, "The quest for awareness is structured into our times."¹² Even on retreat, in quest for awareness, it is my experience that it sometimes takes more than one day to relax and to begin to take it all in. I am learning to take little retreats during the day when I can think to do so. It helps to call "time out," breathe deeply, and give myself permission to be aware.

¹⁰Carl Rogers, On Becoming a Person (New York: Houghton Mifflin, 1961), p. 105.

¹¹Matt. 6:25-34.

¹²Oden, p. 14.

As chaplains, we are in position through our counseling and our preaching to create what Clinebell calls "windows of new awareness, restoring sight to eyes previously blinded to the beauty, tragedy, wonder and pain which is all about us."¹³ What an exciting ministry-- opening windows of awareness! But again, we can only go as far as we ourselves are aware, lest the blind lead the blind. We must model awareness. Our windows go open with their windows. Clinebell says, "This awareness is vastly more important in a renewal ministry than are the counseling techniques per se. The techniques are helpful only in the presence of awareness."¹⁴

Here and Now

Being really present in the here and now is a characteristic of peak experiences as Maslow discovered. During these highly desirable experiences the individual is "most free of the past and the future in various senses, most of all there in the experience. For instance, he can now listen better than at other times."¹⁵

¹³Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966), p. 45.

¹⁴Clinebell, p. 45.

¹⁵Abraham Maslow, Toward a Psychology of Being (New York: Van Norstrand, 1968), p. 108.

For Perls the here and now is the only way to really be authentic. He said,

Nobody can at any given moment be different from what he is at this moment, including all the wishes and prayers that he should be different. We are what we are.¹⁶

It seems that the reason we attempt to escape the here and now has to do with the unpleasantness we bring in- to the present. Oden says that "due to our anxiety over the future and our guilt over the past we ignore and flee the present....the gift of the present is unreceived."¹⁷

The chaplain who would help his parishioners become the person God equipped them for would do well to help them to have some experiences of really being in touch with the here and now. The I and Thou in the here and now is the handy, easy-to-remember slogan a chaplain might use in designing and checking out his/her ministry.

As I understand it, the abundant life that Jesus said he came to give us¹⁸ is not lived in the past. It is not lived in "the good ole days" of selected pleasant experiences nor in the bad old days of guilt and resentment. And the abundant life is not something that is dangling

¹⁶Frederick S. Perls, Gestalt Therapy Verbatim (Toronto: Bantam Books, 1974), p. 47.

¹⁷Oden, p. 187.

¹⁸John 10:10

elusively out in front of us in the future. The instruction from Jesus is "Don't be anxious about tomorrow. God will take care of your tomorrow, too. Live one day at a time."¹⁹

To be so heavenly minded that we are of no earthly good is to miss the point. To be preoccupied with the second coming of Christ in some millennial fashions, for example, is to cop out on living now and to miss the abundant life. Tillich said, "Jesus will give his joy to His disciples now...Paul asks the Philippians to have joy now.... Blessed are those who participate in this fulfillment here and now."²⁰

This does not mean that Christianity does not look forward at all. There is, of course, the blessed hope of things to come, a very important and a very exciting kind of expectation. The call here is to make certain we do not avoid the joy and opportunity of today.

At Esalen Institute group leaders speak of the here and now as being "at home," a powerful stance for the chaplain. In the here and now the chaplain can marshal all of his resources and be most available to bring his parishioners into the same presence, the same here and now.

¹⁹Matt. 6:34

²⁰Tillich, p. 150.

Intimacy

In connection with his discussion of the goals of Bernean therapy, Clinebell states, "The ultimate goal, which is extremely difficult to achieve, is game-free intimacy, the ideal form of human living described as 'autonomy.'"²¹

Eric Berne sees six possible kinds of social behavior:²² (1) "withdrawal, in which each individual remains wrapped in his own thoughts," (2) rituals, "highly stylized interchanges which may be informal or may be formalized into ceremonies which are completely predictable," (3) activities or work, (4) pastimes, (5) games, transactions with a con, a gimmick, a switch, and a crossup, leading to a payoff for the players, and (6) intimacy, "a game-free exchange of emotional expression without exploitation."²³

²¹Clinebell, p. 137.

²²Eric Berne, What Do You Say After You Say Hello? (New York: Grove Press, 1972), pp. 22-23.

²³Ibid., p. 444.

Emily Hartshorne Mudd wrote:

Intimacy is closeness and unity. It presupposes warmth, kindness, and love, those positive attributes for which mankind has sought throughout the ages. These characteristics have fortified man in his search for health, for growth, for life, for immortality, for a Divine Being.²⁴

When I think of intimacy in connection with my role as a chaplain, three general need areas come to mind:

- (1) the needs of single young enlisted people and officers,
- (2) the married couples who want more out of their relationships, and (3) the special problems of our transient existence.

The young adults among us are involved in the struggle to experience and to effectively handle intimacy in relationships. With a nonjudgmental chaplain they will talk freely of their problems in would-be intimate relationships. The chaplain who understands intimacy as defined above will be helpful as he counsels these young people. Beyond counseling those who come to the chaplain, he or she can take the initiative and offer group approaches to dealing with the topic.

Most of us have a heavy premarital counseling load, much of which could be handled effectively in small groups. Intimacy could be a major theme of such group agendas.

²⁴Howard J. Clinebell, Jr., and Charlotte H. Clinebell, The Intimate Marriage (New York: Harper & Row, 1970), p. ix.

We also have a great demand on us to deal with marriage problems at all ages. Most of these marriages are bogged down in unhappy game-playing. Whatever we can do to help these couples recognize and break up these games will be of great service to the couples. If we can go beyond this to actually helping them deal positively with intimacy, we will be even more helpful. Clinebell identifies three very crucial periods "when the search for intimacy is most likely to be active and urgent:

- (1) the engagement period when the couple is getting acquainted on a deeper level and is experimenting with patterns of closeness and distance....
- (2) the period of major learning following the honeymoon and usually lasting from two to five years....
- (3) The third period often occurs during the middle years--the forties and fifties--when the exodus of the children confronts the couple with their own relationship, in the context of their feelings about aging.²⁵

In our counseling, preaching and small group experiences, we chaplains can be of real service in helping our married couples to understand the nature of intimacy, our need for it, and how to deal with the crisis it presents.

As a very transient people, we discover that closeness with others is difficult. One Protestant Women of the Chapel group decided that the biggest problem of getting close was not the coldness of the chapel family as first

²⁵Ibid., p. 10.

assumed, but their own memories of being hurt by forced "goodbyes." They had been close to friends and had been hurt by reassignments so many times that they did not want to go through it again. By talking about this together, however, they discovered that they really did want closeness and they would probably take the risk again. In fact, in the very sharing of these hurts they were drawing close to one another. Clinebell has called this the "freezing porcupines' dilemma--referring to Schopenhauer's fable describing "two porcupines who alternately huddled together to avoid freezing and were repelled by the pain from each other's quills."²⁶

Another chapel group came to think of itself as a family. They were all stationed away from home, in Spain, and felt the tremendous need for closeness. They had a family reunion every Sunday night and would not miss it if they could possibly be there.

As we have seen Tillich said that real joy is possible only when we become aware of our being fulfilled in our true being. He also said that "this fulfillment is possible only if we unite ourselves with what others really are."²⁷ This would be the joy of intimacy. Intimacy then

²⁶Howard J. Clinebell, Jr., The People Dynamic (New York: Harper & Row, 1972), p. 109.

²⁷Tillich, p. 146.

is what happens in relationships when people stop their hypocrisy, their play-acting.

Aliveness

To be fully alive is another way of looking at the self-actualized person. Specifically, Maslow relates aliveness to the following words and concepts:

Process; not-deadness; dynamic; eternal flowing; self-perpetuation; spontaneity; self-moving energy; self-forming; self-regulation; full-functioning; changing and yet remaining the same; expressing itself; never ending.²⁸

Rogers sees the good life as involving "an increasing tendency to live fully in each moment."²⁹

Clinebell's stated guiding purpose for his growth group approach is to "enhance the quality of life--to help each participant become more fully alive."³⁰ To him, to be alive is to be aware, relating (communicating), authentic, loving, enjoying, spontaneous, creating, risking, present in the here-and-now, enriched by the past/future, coping responsibly with circumstances, connected with the Source--nature, the human race, God and growing toward potentialities.³¹

²⁸Abraham Maslow, Religions, Values and Peak Experiences (New York: Viking Press, 1964), p. 92.

²⁹Rogers, p. 188.

³⁰Clinebell, The People Dynamic, p. 6.

³¹Ibid.

The chaplain may tie onto this aliveness goal at the point of the mission of Jesus as he stated it in John 10:10, "I am come that you might have life and that you might have it more abundantly."³² Williams translates this, "I have come for people to have life and have it till it overflows."³³ The Amplified Bible has, "I am come that they may have and enjoy life, and have it in abundance."³⁴ When the chaplain helps people to discover this quality of aliveness, he is working with Christ.

Creativity

Creativity is another value of the human--potential strivers. We can expect that the person who is experiencing an increasing openness, and a greater sensitivity and awareness, a more trusting relationship in respect to the people about him or her, will be free enough to allow creative ideas and feelings to come on out.

Maslow has a creative chapter on "Creativity in Self-Actualizing People" in which he describes some of the changes he had to make in his own thinking about creativity.

³² John 10:10, (AV).

³³ Charles B. Williams, The New Testament in the Language of the People (Chicago: Moody Press, 1937), John 10:10.

³⁴ Bible, The Amplified New Testament (Grand Rapids: Zondervan, 1962), John 10:10.

He had to give up his notion that health, genius, talent, and productivity were synonymous. He found that some healthy people were not productive in the ordinary sense, but were nevertheless very creative people. He also points out that some of "the greatest talents of mankind were certainly not psychologically healthy people." He had to stop thinking of creativity in terms of products. Describing one of his subjects as uneducated, poor, a full time housewife and mother, and doing none of the conventionally creative things, he then went on to say that he learned from her that a first-rate soup is more creative than a second-rate painting.³⁵

Maslow also testified that he learned from a young athlete that "a perfect tackle could be as esthetic a product as a sonnet and could be approached in the same creative spirit." He then concludes,

Self-Actualizing creativeness stresses first the personality rather than its achievements....It stresses characterological qualities like boldness, courage, freedom, spontaneity, perspicuity, integration, self-acceptance, all of which makes possible the kind of generalized Self-Actualized creativeness, which expresses itself in the creativity of life, or the creative attitude, or the creative person.³⁶

³⁵Maslow, Toward a Psychology of Being, pp.135-145.

³⁶Ibid., p. 145.

Rogers defines the creative process as,

The emergence in action of a novel relational product, growing out of the uniqueness of the individual on the one hand, and the materials, events, people, or circumstances of his life on the other.³⁷

To release the creativity in people may be the most exciting ministry a chaplain can have because it is so related to the activity of the Creator Himself and because it is a gift that keeps on giving.

Low Degree of Self-Conflict

In the more actualized person there is a low degree of self-conflict. Fritz Perls describes the battle between the top dog and the under dog, two clowns "that perform the self-torture game on the stage of our fantasy."³⁸

Transactional Analysis has done us the service of helping us to understand the conflict and has given us some helpful tools in dealing with the conflict. Eric Berne described three ego states of the inner person in terms easily understood. Each person has a parental ego-state called simply the Parent, an adult ego-state called the Adult, and a child ego-state called the Child. Everyone carries a little boy or girl around inside of him. Everyone still carries her or his parents or parental type

³⁷Rogers, p. 350.

³⁸Perls, In and Out of the Garbage Pail, pp. 18-19.

voices everywhere he or she goes. Everyone has an Adult within. When these inner ego-states do not help each other, the self-conflict is on. The trick for the developing person is to learn how each of his or her ego-states can be called forth or put down in the most helpful way. "All ego-states can be transformed when a person chooses to experience his or her spiritual self," writes Muriel James. "Like the cup that runneth over love can first percolate throughout a person, then pour over toward others."³⁹

The person who will look at the inner conflict, identify the action, and choose to let the appropriate ego-state have the floor can reduce much of the conflict that goes on inside. The chaplain is in the unique position of helping people reduce the inner conflict through Adult-Adult contacts or to increase the self-conflict in people by insisting on being their Big Parent.

Less Fear of the Unknown

The developing person comes to see the unknown more as a challenge than as something for fear automatically. Maslow' self-actualizing people were described as

³⁹Muriel James, Born to Love (Menlo Park, CA: Addison-Wesley, 1973), p. 198.

"relatively unfrightened by the unknown, the mysterious, the puzzling, and often positively attracted by it."⁴⁰

Perls tried to help this process along by having the fearful person become the feared object. He said, "If you are pursued by an orge in a dream, and you become the orge, the nightmare disappears. You re-own the energy invested in the demon. Then the power of the orge is no longer outside, alienated, but inside where you can use it."⁴¹

Chaplains may or may not want to get into the Gestalt techniques for dealing with the mysterious elements that bother their parishioners. But certainly we cannot ignore the fears of our people relating to the unknown. To do so would be to desert much of our reason for being. Much of our mission has always been to help people to see that they do not have to be afraid of the unknown--at least to the degree that it incapacitates them. Furthermore, we have been saying, as ministers there is something positively attractive about the unknown.

The writer of Hebrews describes Jesus as one who relates to us as a brother so that he "might liberate those who, through fear of death, had all their lifetime been in servitude."⁴² Is it not our calling to relate to people as

⁴⁰Maslow, Toward a Psychology of Being, p. 138.

⁴¹Perls, In and Out of the Garbage Pail, p. 178.

⁴²Hebrews 2:14-15, (NEB).

brothers and sisters so that we might be agents of liberation from fears of death and other unknowns for those who have spent their lifetimes in servitude? A strong love for our people and helping them to love each other will help them reach this goal of defeating fear. John said, "There is no room for fear in love; perfect love banishes fear."⁴³

Spontaneity

To be alive in this manner is to be spontaneous. The word spontaneous comes from the Latin meaning "coming from within." As opposed to the person who is governed by external influences, the self-actualized person is free to trust his inner self and behave accordingly. A healthy mental posture is one that is not uptight about how others see the person. It would also require a freedom from inner Critical Parents that we might be taking too seriously. Eric Berne said, "Spontaneity means....liberation from the compulsion to play games and have only the feelings one ought to have."⁴⁴

The military environment with its regulations, uniforms, dress codes, and protocol sometimes tends to drive our spontaneity underground. My wife and I saw this

⁴³I John 4:18, (NEB).

⁴⁴Eric Berne, Games People Play (New York: Grove Press, 1964), p. 180.

happening to us one spring and spent several days away from our base "being spontaneous." This was not an easy shift to make. In fact, we had to have help with it. We bought a copy of More Joy In Your Marriage by Herbert Otto, checked into the Visiting Officers' Quarters at another base and got into the exercises he suggests. We soon found ourselves discarding the book and becoming spontaneous. Returning to our base, we did not tell many people exactly what we did, but we shared enough of the experience that there was a run on Otto's book in the Stars and Stripes Book Store.

Otto sees spontaneity as a growth catalyst. He believes that "The more spontaneity that can flow freely in a relationship from one person to another, the greater is the possibility that mutual growth will take place."⁴⁵

To be sure there are situations in which to be spontaneous might also be disastrous. But most of us will hardly let this happen. Social pressures plus our own inner Critical Parent will not stand for many excesses.

⁴⁵Herbert Otto, More Joy In Your Marriage (New York: Cornerstone Library, 1971), p. 24.

Values

In the advancing life style, values are valued. Many third-force psychologists are looking for a value system that fits their concept of the nature of the human being without surrendering to authorities outside the human being. Maslow thinks we are on the brink of discovering/developing such a system. By studying the human being like we might study the ants, "we can discover which values man trend towards, yearn for, struggle for, as they improve themselves, and which values they lose as they get sick."⁴⁶

The expectation of Maslow is that self-actualizing people

When they really feel strong, if really free choice is possible, tend spontaneously to choose the true rather than the false, good rather than evil, beauty rather than ugliness, integration rather than deadness, uniqueness rather than stereotype, and so on.⁴⁷

Maslow is saying that healthy people choose what is on the whole good for them, for their continued self-actualization. He assumes that what healthy people choose might also be the choice of the unhealthy if they were in better position to do the choosing. One difference between the healthy and the unhealthy people is the number of

⁴⁶Maslow, Toward a Psychology of Being, p. 167.

⁴⁷Ibid., p. 168.

choices they realize they have. Were the unhealthy really free to see all their choices, Maslow seems to be saying, they would line up with the choices the healthy people made and give us a good, dependable value system. Since there are, in fact, unhealthy people who are not free to make such choices, Maslow has to assume that what is good for the healthy is also good for the unhealthy.⁴⁸

From the chaplain's perspective, it is refreshing to see values being treated seriously. Too much of psychology has for too long paid too little attention to values. Even some of the third-force representatives are weak on values. Gestalt, for example, give us little help here. Parent Effectiveness Training teachers bogged down here. They could identify and describe a values conflict, but offered little help in resolving it. More recently they have turned to Values Clarification and other resources for help.

Another hopeful sign that values are significant for much of the third-force is the work of the late Roberto Assagioli and approach called "psychosynthesis." He identified with Maslow's recognition of the importance of values, "particularly of the ethical, aesthetic, noetic, religious values."⁴⁹

⁴⁸Ibid., p. 169.

⁴⁹Roberto Assagioli, Psychosynthesis (New York: Viking Press, 1965), p. 4.

Assagioli spoke of "The Inevitability of Valuation." He says, "Many psychologists who refuse to accept valuation are making valuation judgments all the time, although blissfully unconscious of it." He then concludes, "Surely it is better to do it consciously and deliberately."⁵⁰

His explanation of the persisting resistance to and denial of values among many psychologists should be of interest to chaplains. He states,

In the 18th Century there were fixed sets of so-called objective values, ethical and religious, imposed from without by authority, often rigid and sometimes even inhuman. Inevitably, there resulted an uprising, a revolt against such authoritarian values and dogmatic theories, and so the pendulum has swung to the other extreme.

Assagioli's challenge is,

Now it is time to try to find the middle path, to empirically endeavor to establish the relative values based on vital criteria. We insist on the adjective "relative" because, while there may be great ethical and spiritual principles, their values in the psychological sense can only be related to the individual, to his age, to his general condition and to his stage in therapy.⁵¹

Such an approach to values seems highly relevant to the chaplain in this day and age.

⁵⁰Ibid., p. 88.

⁵¹Ibid., p. 89.

Conclusion

In this chapter on goals of third-force psychology, I have tried to introduce a number of different thinkers, showing how they contribute to the overall pattern of fully functioning life. They do not all agree on all the goals and certainly have different ideas on how to help people reach the goals. They do have much in common and are all contributing to the search for better ways of being.

While exposing the reader to a variety of psychologists and thinkers in the third-force, I became aware that another approach to studying third-force goals might be helpful to the chaplain. I would recommend an in-depth study of Maslow's descriptions of fully actualized people and of the peak experiences all of us have from time to time. Discussions of these characteristics are in all of the books by Maslow to which I have referred in this paper. The relevance for the chaplain in this kind of study is expressed in the following quote from Maslow:

Practically everything that happens in the peak-experiences, naturalistic though they are, could be listed under the headings of religious happenings, or indeed have been in the past considered to be only religious experiences.⁵²

⁵²Maslow, Religions, Values...., p. 59.

Chapter 3

THEOLOGICAL REFLECTIONS ON THIRD-FORCE PSYCHOLOGY

Each chaplain would do well to make a personal study of the theological appropriateness of the use of third-force psychology and the small-group approach to growth. Certainly my own bias will show here. An in-depth doctrinal study will not be attempted, of course, but several theological themes seem to need investigation.

THE HUMAN PERSON

The main theme requiring such attention is that of the human person as understood in traditional Christian terms. A starting place is to examine the question, "What is the Biblical view of the person?" There is no easy or short answer to that question. Having acknowledged that "The Bible has no books or chapters that give formal descriptions of human nature," Roger L. Shinn then gives the following statement about what is there:

The Bible tells about man by telling the epic story of man. Out of this story--packed with movement and activity, with conflict and triumph and defeat, with deeds of fidelity and rebellion--come tumbling the brilliant metaphors and vivid images which have entered the language of faith: dust of the ground, breath of life, a living soul, in the image of God, dust and ashes, but little lower than God, mortal man, eternity in their hearts, a faithless generation, my people, a new covenant, generation of vipers, hypocrites, betrayers

and murderers, saints in Caesar's household, a royal priesthood...So the words might continue, page after page. But all get their meaning from the relation of man to God, a relation wrought out and constantly renewed in activity. The images of man come out of the life of a people. God, who created all that is, created this people and bade them be faithful. When they distrusted God and rebelled against him, he approached them and offered to win them back. He renewed covenant with Noah, with Abraham, with Moses. Through the prophets he promised a new covenant of forgiveness, a redemption. In the fullness of time he sent his Son to be born of a woman, to do for man what man could not do for himself.¹

Any attempt to put all that that suggests into words would be inadequate. I am not talking about doctrines, formulas, neat packages. Rather I am attempting to look at the living relation between God and the human person if ever so briefly. Some attempt must be made to capture the essence of this human side of that relationship. What follows is my attempt to bring together what makes sense in my own experiences and in my understanding of the Biblical understanding of the person.

I see life as a gift from God, the highest product of his creativity. God sees his creation of man and woman as "good."² He wanted to share in the living of our good lives.

Each human being is unique. No two are alike, and God values each person. We are made in the image of God,

¹Roger L. Shinn, "Sacred Images of Man," Christian Century, LXXIV (December 11, 1957), 1473.

²Genesis 1:31

capable of communication with God and with other human beings. We are creative and probably most God-like when expressing this creativity. The Holy Spirit is actively involved in this creative activity.

We are responsible beings. We are designed to live in community with other persons. In this community we experience tragedy, victory, struggling, falling, getting up and going on.

Commandments and teachings are given to help in the living of life in all three relationship-dimensions--with God, other people and self. When we behave in such a way as to destroy or hamper these relationships, the Holy Spirit invites a renewing of the relationship and a strengthening of community. Such a return is welcomed with his reconciliation, forgiveness and grace. Faith flowers again in such loving acceptance. Support and strength are found in the new community.

The Bible calls all persons to a basic commitment to Jesus who reveals the will and attitude of God toward each individual. Professor Bob Adams writes,

Jesus refused to accept the hierarchical categorizing of men in a value system that would not allow each individual to be unique either in his relationship to God or in his possible relationships to fellowman. Jesus lifted this burden from the shoulders of every person who would come under his touch.³

³Bob Adams, "The Sanctity of Human Life," Florida Baptist Witness (August 1, 1974), 16.

Adams also reminds us that "Jesus wept at the self-isolation of individuals and groups who would not accept the liberation of full humanity that he offered."⁴

So Jesus was the forerunner of the human potential movement enabling and empowering humans who would see Him as such and allow Him to do with their lives what can be done. The Apostle Paul gives our faith and Jesus Christ the credit for bringing us "into this place of highest privilege where we now stand and we confidently and joyfully look forward to actually becoming all that God has in mind for us to be."⁵ It is in helping one another to become "all that God has in mind for us to be" that the human-potential movement has a contribution to make.

There are walls of separation between persons, but these can be broken down. Paul says, "There is no distinction between Jew and Greek, because the same Lord is Lord of all."⁶ Adams states, "The liberating good news is Jesus Christ sees the distinctions that men have made among themselves, but refuses to accept them as normative."⁷

In the light of this brief look at the Biblical view of the person and its impact upon the Christian life-style,

⁴Ibid.

⁵Romans 5:2, (The Living Bible)

⁶Romans 10:12 (NEB)

⁷Adams, p. 16.

we must now see how it fits into or opposes the assumptions of third-force psychology and the small-group approach to growth. Maslow gives us nine basic assumptions of his psychological approach to sickness and health. I would like to relate these assumptions to my own understanding of the Christian doctrine of the person.

First Assumption

We have, each of us an essential biologically based inner nature, which is to some degree "natural," intrinsic, given, and, in a certain limited sense, unchangeable, or at least, unchanging.⁸

This sounds to me roughly comparable to what Christian's sometimes call the living soul. John Calvin says, "Now I understand by the term 'soul' an immortal yet created essence, which is his nobler part."⁹

This "essence," "spirit," "life," or "soul," concept fits much of Maslow's description of the inner nature. The part of his description that does not fit a Biblical idea of the soul is his description of the inner nature as being "biologically based." Maslow is too eager to do away with all possibilities of the supernatural. Everything has to be biologically sound, although, fortunately, he does

⁸Maslow, p. 3.

⁹John Calvin, Institutes of the Christian Religion. Ed. by John T. McNeill, (Library of Christian Classics, Vol. XX: I, xv, 2.) (Philadelphia: The Westminster Press, 1960), p. 184.

stretch the boundaries of "biology" to include much that former and mainstream biologists would not allow. In talking about the human being communing with what transcends him, he says that "This need not be defined as non-natural or supernatural. It may be seen as a "biological" experience."¹⁰ It seems that Maslow tries too hard to make it all fit into the natural even if he has to put quotation marks around "biological" to do it.

Maslow also says,

Transcendence also means to become divine or godlike, to go beyond the merely human. But one must be careful here not to make anything extra-human or supernatural out of this kind of statement.¹¹

The Christian concept of the soul as being immortal is different from that indicated in the following description by Maslow,

Older people, making their peace with death, are more apt to be profoundly touched, with (sweet) sadness and tears at the contrast between their own morality and the eternal quality of what sets off the experience. This contrast can make far more poignant and precious what is being witnessed, e.g., "The surf will be here forever and you will soon be gone. So hang on to it; appreciate it; be fully conscious of it. Be grateful for it. You are lucky."¹²

As a Christian, I would be inclined to turn that around and enjoy the surf for different reasons. I will live forever, but the surf will someday be gone.

¹⁰A. H. Maslow, The Farther Reaches of Human Nature (New York: The Viking Press, 1971), p. 332.

¹¹Ibid., p. 274. ¹²Ibid., pp. 348-349

Second Assumption

Maslow's second assumption is, "Each person's inner nature is in part unique to himself and in part species-wide."¹³ Although the Christian church, as I have experienced it, has often worked against developing the uniqueness of the individual, no one would seriously disagree that each person is unique. The part of our inner nature that is species-wide sounds to me like the imago dei, the image of God.

Bruce Larson deals with this uniqueness and sameness in his expression, "the one and only you," in a book by that title. He suggests that God is offering to help people find their real identity, their true personhood. Larson cites Freud's premise that deep in the unconscious all people are alike and Allport's acceptance of that premise. But Allport goes on to say that the surface traits are what is really important.¹⁴

Larson sees that element of truth in each position, but notes the incompleteness of each. The depth approach of Freud encourages projection and discourages getting to know the uniqueness of each person. The trait psychology

¹³Ibid.

¹⁴Bruce Larson, The One and Only You (Waco, TX: Word Books, 1974), p. 38.

approach, he argues, concentrates too much on the differences and makes self-disclosure too difficult. Both approaches lead to some kind of loneliness and isolation from others.

God is at work, then, according to Larson, to help us do two things. "You must uncover the things in you that are in common with every person, and at the same time, you must discover the unique part of you that makes you unlike anyone else who ever lived."¹⁵

Third Assumption

Maslow then moves to say that "It is possible to study this inner nature scientifically and to discover what it is like."¹⁶ His emphasis here is on discovering not inventing.

Keith Miller writes about "the becomers," Christians who are moving in the direction of better relationships with God, other people and the self. He finds that one of the best things about the becomers is their conviction that "all truth is a part of God's scheme." He goes on to assure us that "If we are committed to him and to each other, we

¹⁵Ibid., pp. 38-40.

¹⁶Maslow, p. 3.

do not have to be afraid of what we may find inside ourselves--that in fact, knowing this truth will help to make us free."¹⁷

Because it is possible to study the inner nature scientifically and to make some discoveries there, we have a distinct advantage over earlier Christians. Miller reminds us that

Paul had real trouble understanding his behavior because he couldn't pull up the rock and look into the unconscious part of his inner life. He didn't know it existed--though in his honesty he described its activities very graphically.¹⁸

Fourth Assumption

This inner nature, as much as we know of it so far, seems not to be intrinsically or primarily or necessarily evil. The basic needs for life, for safety and security, for belongingness and affection, for respect and self-respect, and for self-actualization, the basic human emotions and the basic human capacities are on their face either neutral, pre-moral or positively "good." Destructiveness, sadism, cruelty, malice, etc., seem so far to be not intrinsic but rather they seem to be violent reactions against frustration of our intrinsic needs, emotions and capacities. Anger is in itself not evil, nor is fear, laziness, or even ignorance. Of course, these can and do lead to evil behavior, but they needn't. This result is not intrinsically necessary. Human nature is not nearly as bad as it has been thought to be. In fact it can be said that the possibilities of human nature have customarily been sold short.¹⁹

¹⁷Keith Miller, The Becomers (Waco, TX: Word Books, 1973), p. 57.

¹⁸Ibid., p. 62.

¹⁹Maslow, pp.4-5.

Carl Rogers is even more optimistic when he says, "The innermost core of man's nature, the deepest layers of his personality, the base of his animal nature, is positive in nature." This nature Rogers insists is, "basically socialized, forward-moving, rational and realistic."²⁰

Historically Christian theologians have been aware that the human being was created with a very positive inner nature. Irenaeus taught that "man was created 'in the image and likeness of God'....By the former he meant that Adam was a being possessed of reason and free-will, by the latter that he enjoyed a supernatural endowment through the the action of the Spirit."²¹

Clement saw the human in his primitive state as "childlike and innocent, destined to advance by stages towards perfection."²² J.N.D. Kelley reports,

Athanasius' ideas about the perfection and blessedness of man in his primeval state had a far-reaching influence on the Eastern church of the fourth century. The Cappadocian fathers, for example, depict Adam as leading an idyllic, godlike existence in Eden. Stamped with the divine image, he was free from all the now normal disabilities, such as death, and he was endowed with freedom of will, filled with love for his creator and blest with the most intimate intercourse with Him.²³

²⁰Carl Rogers, On Becoming a Person (New York: Houghton Mifflin, 1961), p. 91.

²¹J.N.D. Kelly, Early Christian Doctrines (New York: Harper and Row, 1960), p. 171.

²²*Ibid.*, p. 179.

²³*Ibid.*, p. 353.

Ambrose perhaps followed the Capadocians in describing the nature of Adam in glowing terms. Kelly says of Ambrose's picture,

Adam had been a "heavenly being," breathing ethereal air and immune from life's cares and boredoms. Accustomed to conversing with God face to face, he held his carnal appetites in sovereign control. Along with Eve he radiated perfect innocence and virtue, and was even exempt from the need of food.²⁴

According to Kelly, Augustine had as his starting point on the theory of the human being,

a glowing picture of human nature as it comes from the Creator's hands; he carries to its highest pitch the growing tendency to attribute original righteousness and perfection to the first man. Adam, he holds, was immune from physical ills and had surpassing intellectual gifts; he was in a state of justification, illumination and beauty.²⁵

John Calvin says,

The likeness of God extends to the whole excellence by which man's nature towers over all the kinds of living creatures. Accordingly, the integrity with which Adam was endowed is expressed by this word, when he had full possession of right understanding, when he had his affections kept within the bounds of reason, all his senses tempered in right order, and he truly referred his excellence to exceptional gifts bestowed upon him by his Maker. And although the primary seat of the divine image was in the mind and heart, or in the soul and its powers, yet there was no part of man, not even the body itself, in which some sparks did not glow.²⁶

²⁴Ibid., p. 353.

²⁵Ibid., pp. 361-362.

²⁶Calvin, p. 188, I, xv, 3.

The obvious question of course is, and has been through the ages, what happened? If at the center of the human person lies the very image and likeness of God, why does the person behave in such an ungodlike manner out front?

Somehow the answer is wrapped up in the Biblical and theological idea of the fall.²⁷

According to Kelly, Theophilus believed that

Adam was infantile and undeveloped, and indeed this was the reason why he was forbidden the acquisition of knowledge: Had he been content to remain obedient, he might have become mortal. All the physical woes of humanity can be traced to that act of disobedience and the expulsion from Paradise which is entailed.²⁸

Because of this act of disobedience, Tertullian asserts,

Our whole substance has been transformed from its primitive integrity into rebellion against its Creator, the casual connexion being provided by the quasi-physical identity of all souls with Adam. Deceived by Satan, the first man "infected the whole race by his seed, making it the channel of damnation."²⁹

For Clement,

The fault of Adam and Eve consisted in the fact that, using their volition wrongly, they indulged in the pleasures of sexual intercourse before God gave them leave. Not that sex was wrong in itself but the violation of God's ordinance was. As a result they lost the immortal life of Paradise, their will and rationality were weakened, and they became prey to sinful passions.³⁰

²⁷Genesis 3

²⁸Kelly, p. 168.

²⁹Ibid., p. 176. ³⁰Ibid., p. 179.

So the theologians have built upon that main theme with some variation through the years. By misusing their free will Adam and Eve upset their pleasant relationship with their Creator and started a chain reaction that has continued down through the ages. The image of God is still there, but badly disfigured. The image was not obliterated, and it can indeed be restored under certain conditions. Calvin says,

Even though we grant that God's image was not totally annihilated and destroyed in him, yet it was so corrupted that whatever remains is frightful deformity. Consequently, the beginning of our recovery of salvation is in that restoration which we obtain through Christ, who also is called the Second Adam for the reason that he restores us to true and complete integrity.³¹

So in Christ we are able to rediscover the buried image of God. As Paul wrote, "We all reflect as in a mirror the splendour of the Lord; thus we are transfigured into his likeness, from splendour to splendour; such is the influence of the Lord."³²

Jesus Christ, being the perfect image of God, draws us to himself. If we choose to respond, if we are conformed to that image in Christ, we are as Calvin says, "so restored that with true piety, righteousness, purity and intelligence we bear God's image."³³

³¹Calvin, p. 189, I, xv, 4.

³²II Corinthians 3:18 (NEB)

³³Calvin, p. 190, I, xv, 4.

This restoration of the image that the human being once enjoyed fully and then almost lost is only partially experienced by the Christian in this world. According to Calvin, "It will attain its full splendor in heaven."³⁴

James Ashbrook writes, "To be created in the image of God means not only that man is a thinking-responding and responsible being. It also means that he is at the core 'good.'...Life is whole and man is whole, and both at the core are good."³⁵ "Thou didst create my inward parts,"³⁶ are seen by Ashbrook to refer to the affections.³⁷ Ashbrook goes on to say, "Man is essentially good--not in and of himself, but because he is created by God and he is created in the image of God, and the Lord God of creation came in human life to redeem human life."³⁸

I am experiencing that Maslow is right: "Human nature is not nearly as bad as it has been thought to be." At the same time I believe that the view of the human being endorsed by many in the human potential movement may be too positive, unrealistic. While many need a much higher concept of themselves, we also have to be aware of our

³⁵James B. Ashbrook, "Theological Dimensions of Pastoral Counseling," Journal of Pastoral Care, XV:1 (Spring 1961), 44.

³⁶Psalm 139:13

³⁷Ashbrook, p. 44.

³⁸Ibid.

self-deception and self-destructiveness. Jeremiah speaks some real truth when he calls the heart of man "the most deceitful of all things."³⁹

Findley B. Edge reminds us that the Bible does not fit with Rousseau's optimism about the nature of man. Edge states, "There is no humanistic doctrine of man's self-sufficiency. The Bible treats the human predicament with utmost seriousness."⁴⁰ Paul Tillich says of the New Testament, "In story and parable the sinners are seriously called sinners."⁴¹ In the light of what we have just seen of the human being's selfishness, disobedience and resistance to being what God wants him or her to become and their effects on the person and to the world, we can only call it serious.

Fifth Assumption

Since this inner nature is good or neutral rather than bad, it is best to bring it out and to encourage it rather than to suppress it. If it is permitted to guide our life, we grow healthy, fruitful and happy.

As Jesus went about healing and saving people, he did not seem to build something into them so much as he brought out of them the best of what already existed within.

³⁹Jeremiah 17:9

⁴⁰Edge, p. 69.

⁴¹Tillich, The New Being, p. 5.

In Christian experience how little has been given to help me deal simply with the buried potential. Much of the church is overdue in developing a theology of bringing out the best.

Robert C. Leslie says,

The need is for a depth psychology to be supplemented with a height psychology that does not discount the dark depths of man's being, but that also recognizes the heights to which he can attain....Frankl puts it very nicely: 'Rather than saying that man is a sublimated animal, we can demonstrate that he conceals within himself a repressed angel.'⁴²

The good news is that we can be who we really are, the free and creative person He made us to be. The "new life in Christ" that Paul and the theologians have talked about must be actualized and emphasized more in some of our churches.

Sixth Assumption

According to Maslow, "If this essential core of the person is denied or suppressed, he gets sick sometimes in obvious ways, sometimes in subtle ways, sometimes immediately, sometimes later."⁴³

⁴²Robert C. Leslie, Jesus and Logotherapy (Nashville: Abingdon Press, 1965), pp. 22-23.

⁴³Maslow, p. 4.

Again, Jesus brings healing to some of the sick persons along his way by freeing them from their various forms of captivity--some of which was self-inflicted.

Jesus told the story of the young man known as the prodigal son. The turning point in this miserable young life came when "he came to himself," his essential being would no longer be denied or suppressed. Healing began to take place with that decision.⁴⁴

When Jesus heals the paralytic⁴⁵ he goes first to the essential core of the man pronouncing the forgiveness of his sins and then, secondly, he pronounces his physical recovery. Tillich said,

The man lived in an inner struggle with himself, with his feelings of guilt. Out of this conflict his illness had grown; and now when Jesus forgives him he feels reconciled with himself and with the world; he becomes whole and healthy. There is little in our recent psychology of depth that surpasses these insights in truth and depth.⁴⁶

So salvation and healing take place when the core of the person becomes visible and is dealt with in a realistic manner. Sham and pretense only get in the way of genuine healing experiences.

⁴⁴Luke 15:17

⁴⁵Mark 2:2-12

⁴⁶Tillich, p. 38.

Seventh Assumption

This inner nature is not strong and overpowering and unmistakable like the instincts of animals. It is weak and delicate and subtle and easily overcome by habit, cultural pressure, and wrong attitudes toward it.⁴⁷

This portion of Maslow's understanding of the inner nature is easily understood by those of us living in the Christian environment. We struggle in our inner nature and experience our own weakness there. Jesus recognized this fragile part of us and promised us that if we would bend to his yoke, learn from him, he would give our inner nature rest and relief.⁴⁸

The Apostle Paul seemed to know of this struggle:

For I do not do the good I want, but the evil I do not want is what I do. Now if I do what I do not want, it is no longer I that do it, but sin which dwells within me.⁴⁹

Tillich comments on this predicament,

Those who have suffered this split know how unexpected and terrifying it can be. Thoughts entered our mind, words poured from our mouth, something was enacted by us suddenly and without warning. And if we look at what happened, we feel--"It could not have been I who acted like this. I cannot find myself in it. Something came upon me, something I hardly noticed. But there it was and here am I. It is I who did it, but a strange I. It is not my real, my innermost self."⁵⁰

⁴⁷Maslow, p. 4.

⁴⁸Romans 7:19-20

⁴⁹Paul Tillich, The Eternal Now (New York: Charles Scribner's Sons, 1963), p. 53.

⁵⁰Matt. 11:29

Eighth Assumption

Even though weak, the inner nature rarely disappears in the normal person--perhaps not even in the sick person. Even though denied, it persists underground forever pressing for actualization.⁵¹

Jesus demonstrates his faith in an alive, but dormant, distorted inner nature in his dealings with the man of the country of Gardarenes, a man possessed with demons. Surely this man who has lived naked in the tombs for a long time had lost this inner nature. But Jesus dared to ask, "What is your name?" Jesus knew the spark was still alive. He spoke to that spark, and it came alive again. It was there all along.⁵²

In a group of alcoholics I had just shared a comment made in a class twenty years ago by one of my seminary professors. I quoted him as having said, "God never wastes anything." A woman of about fifty years who had been very withdrawn throughout the session, suddenly brightened up and said, "That means He won't waste me!" She then described her life in very deadening terms as though she had not been in touch with her inner nature at all. Now there was a spark of hope. The group continued to work with that spark. The inner nature was still there--still pressing for actualization.

⁵¹Maslow, p. 4.

⁵²Luke 8:26-39

Ninth Assumption

Somehow, these conclusions must all be articulated with the necessity of discipline, deprivation, frustration, pain, and tragedy. To the extent that these experiences reveal and foster and fulfill our inner nature, to that extent they are desirable experiences. It is increasingly clear that these experiences have something to do with a sense of achievement and ego strength and therefore with the sense of healthy self-esteem and self-confidence. The person who hasn't conquered, withstood and overcome, continues to feel doubtful that he could. This is true not only for external dangers; it holds also for the ability to control and to delay one's own impulses, and therefore to be unafraid of them.⁵³

This corresponds well with some of the more helpful Christian concepts of suffering. Many Christians have come to believe that their suffering has been a gift to be used in their own growth. God takes even those most miserable experiences and works with us in the creation of a better functioning person.

Viktor Frankl reminded a patient of the Psalmist's saying, "Thou hast kept count of my tossings, put thou my tears in thy bottle."⁵⁴ "Is it not written in the Psalms," Frankl asked his patient, "that God preserves all your tears? So, perhaps none of your sufferings were in vain." Then Frankl observed of his patient, "For the first time in

⁵³Ibid.

⁵⁴Psalm 56:8

many years he found relief from his suffering, through the new point of view that I was able to open up to him."⁵⁵

C. S. Lewis opens his book, The Problem of Pain, with a quote from George Macdonald, "The Son of God suffered unto the death, not that men might not suffer, but that their sufferings might be life His."⁵⁶

Maslow writes of "the necessity of discipline, deprivation, frustration, pain and tragedy." The follower of Christ also sees these experiences as a necessity. Jesus saw it that way saying, "If any man will come after me, let him deny himself, and take up his cross and follow me."⁵⁷ Going through the pain is the only way to go, the only way to grow. It helps to follow someone though. Brunner said, "The Lord has gone this way before us so that we may walk joyfully behind him when we are faring badly; so that we then know: now I too may go a little of the way the Lord Jesus has gone for me."⁵⁸

⁵⁵Viktor E. Frankl, Man's Search for Meaning (New York: Pocket Books, 1973), p. 190.

⁵⁶C. S. Lewis, The Problem of Pain (New York: Macmillian, 1971), p. 7.

⁵⁷Mark 8:34

⁵⁸Emil Brunner, I Believe In The Living God (Philadelphia: Westminster, 1945), p. 72.

Robert Leslie writes,

Crucifixion is a way of dying to what was comfortable, a deliberate giving up of old patterns. It involves a death to the familiar way of life in order that a new life may emerge....

For all too many Christians, crucifixion is only an event in history that climaxed the ministry of Jesus of Nazareth. But if crucifixion is to have meaning to man today, it needs to be seen not only as a historic event but also as a continuing event. Crucifixion means that the forces working in life for good are being struck down constantly by the powers of evil, as experienced by Jesus. Crucifixion involves the recognition of hostility as a regular part of life which needs to be faced and dealt with and worked through.⁵⁹

SIN

A look at the human person alive in this world necessitates a look at a Christian view of sin. The word "sin" like the word "love" has lost much of its meaning due to the way it is used as a catchall for many things. Tillich points out that there is a tremendous resistance to the word. "Therefore," he says pointing to its ridiculous common usage,

"even Christian teachers, including myself, shy away from the use of the word sin. We know how many distorted images it can produce. We try to avoid it... But it has a strange quality. It always returns. We cannot escape it. It is as insistent as it is ugly. And so it would be more honest--and this I say to myself --to face it and ask what it really is."⁶⁰

⁵⁹Robert C. Leslie, Sharing Groups in the Church (Nashville: Abingdon, 1970), p. 108.

⁶⁰Tillich, The Eternal Now, pp. 50-51.

A Condition

Basically sin is a condition, not an act or even inaction. It is a condition of being out of touch with love and the source of love. Trust is gone. Fear is in. Guilt is present. The story of Adam and Eve is still a good illustration of sin as a condition of mind, attitude, and affections. It is a condition of dishonesty, hiding and game playing. It is a condition of anxiety, isolation and separation.⁶¹

A Relationship Problem

Emil Brunner said, "Sin is basically only one thing: that we love ourselves instead of loving God and our neighbor."⁶² I have some difficulty with this rather common approach. I prefer the emphasis of Jesus on loving-- God is to be loved and the neighbor is to be loved as the self is loved.⁶³ And Jesus put this right at the top of the priority list of things to do and be. "Everything

⁶¹Genesis 3

⁶²Emil Brunner, I Believe In The Living God (Philadelphia: Westminster Press, 1951), p. 57.

⁶³Matt. 22:34-40, Matt. 19:10

in the Law and the prophets hangs on these two commandments,"⁶⁴ He said. When these love relationships are out of kilter they affect everything else we do or try to be. Everything seems to ride on how well we relate to God, neighbor and our inner selves.

To love myself means I accept the image of God within, I value it, and I allow Christ to renew it. It means I am in touch with my own dignity as a person and as a person for whom Christ died.

I sin in this relationship with myself when I forget this image and what Christ wants to do with it. I become complacent and do not want to pay the price of becoming what God intends for me to become.

Archbishop William Temple describes sin as the self-will which "prefer 'my' way to God's--which puts 'me' in the center where only God is in place."⁶⁵ This putting self where God belongs in our relationship pattern results, according to Keith Miller, in our becoming

⁶⁴ Matt. 22:40

⁶⁵ William Temple, Readings In Saint John's Gospel (London: Macmillan, 1963), p. 24.

lonely pilgrims without knowing how it happened, somehow alienated from our given potential by a separation which extends to the core of our being. This separation, which Christianity says has been here since the first man, is called "sin."⁶⁶

Karl Menninger said,

Sin has a willful, defiant, or disloyal quality; someone is defied or offended or hurt. The willful disregard or sacrifice of the welfare of others for the welfare or satisfaction of the self is an essential quality of the concept of sin.⁶⁷

Thus sin is a problem of damaging relationships with myself and with God. Even more far-reaching, sin is a problem of messed-up relationships with other people and with the world. My dignified self-love becomes selfishness, seeking self-interests regardless of the effect upon others.

And I have a part in group sin. As a member of a family, a church, a military organization, a nation, a race, a world I participate person-damaging fights, decisions, indifferences, endorsements--as Karl Menninger calls them, "wrongdoings by groups for which an individual would surely be charged were they his acts alone."⁶⁸

⁶⁶Miller, pp. 115-116.

⁶⁷Karl Menninger, Whatever Became of Sin (New York: Hawthorne Books, 1974), p. 19.

⁶⁸Ibid., p. 124.

Playing God

From Genesis onward, the Biblical description of sin is that of human beings wanting to be God, wanting his knowledge for their own purposes. Adam suggests, however, that today we have another sin problem. We face the temptation "not to be God, but to be less than man."⁶⁹

Ashbrook writes,

Man does not automatically and inevitably become what he is--a person. That is a matter of choice, of decision. Man can choose to be less than himself. He does not automatically and inevitably become a mature person. His body grows--yes--and in that respect he is like a tree or a puppy. But his selfhood--his personhood--his total being--this grows only as he gives up childish ways. Unlike the tree or the dog, he can cling to an earlier pattern of life....In being this way the individual has used his freedom to deny his God-given gift of life.⁷⁰

It is a sin to refuse to grow. Sin is anything we do that hampers our becoming what God designed us to become, anything that gets in the way of our growth toward our potential.

Carbon Copies

Another problem of the modern person that is addressed by the human potential movement is what Bruce Larson

⁶⁹Adams, p. 16.

⁷⁰Ashbrook, p. 44.

calls the sin of becoming "a carbon copy." His idea is that since God has made us to be unique persons, "sin is expressed when internal and external forces cause us to lose our uniqueness and become a carbon copy, and usually a poor one of another person or group."⁷¹

Sins Plural

Sins, plural, are the result of the sinful condition. These are the symptoms of the deeper disease. How many of us have tried to do something with the symptoms without getting to work on the disease. We need to concentrate on the disease, the "power that dwells in us and directs our will against itself." Tillich says, "Paul seldom speaks of sins, but he oftens speaks of Sin--Sin in the singular with a capital 'S,' Sin as a power that controls world and mind, persons and nations."⁷²

As long as we are caught up in a check-list kind of Christianity, we will miss both the Biblical emphasis on sin as a relationship problem and the help of the human potential psychologists who try to help us see our value as persons. More important to the Christian chaplain, we

⁷¹Larson, p. 38.

⁷²Tillich, The Eternal Now, p. 51.

miss the impact of the good news, the gospel that God accepts us as we are. We are side-tracked from the greater truth of grace--God seeing us as we are, including our sin, and accepting us anyway.

Psychology of Evil

Although third-force psychology has much to offer by improving relationships and by helping the individual to reach more of his potential, in its popular application it has overlooked the sin problem. Most third-force psychologists seem to have no doctrine of sin or its equivalent.

Maslow has recognized this limitation. In his preface to the second edition of Toward a Psychology of Being he calls for a "humanistic and transpersonal psychology of evil, one written out of compassion and love for human nature rather than out of disgust with it or out of hopelessness." He then indicates that he has made some corrections in this new edition to aid this process stating, "I have clarified my own psychology of evil--'evil from above' rather than from below."⁷³

It is encouraging to see evil dealt with in these terms. Sin is real, and it does not help to ignore it

⁷³Maslow, p. iv.

just because it is disgusting and offensive to intellectual tastes. Sin, as a condition which resists personal and spiritual growth, must be taken seriously before relationships with the self, God and others can be at their best.

RECONCILIATION

God confronted Adam and Eve by asking, "Where are you?" Even at this early stage of human life, God was not hunting down sinners, but was trying to help them find themselves. With this confrontation they had to choose whether they would discover themselves, confess their sins and take the consequences or whether they would go on covering themselves, hiding, and playing games. They chose to play the games, beginning with "See what you made me do."⁷⁴

Later in human history, the Lord said to Abram:

Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: ...and thou shalt be a blessing; and I will bless them that bless thee and curse them that curseth thee: and in thee shall fall families of the earth be blessed.⁷⁵

Findley Edge sees in this promise a promise that all people everywhere will come to know God as a loving Father. He believes this is what the working of God in history is

⁷⁴Genesis 3:11-13

⁷⁵Genesis 12:1-3

all about. God wants that relationship restored and is busy about the restoration, making people whole. Edge says, "This can be accomplished only through an intimate relationship with him in which man lets God be God in his life. We call it reconciliation and redemption."⁷⁶

Jesus Christ and Reconciliation

Such reconciliation and redemption takes place in Christ. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."⁷⁷ It is through the cross of Christ that God invites people back to him. Georgia Harkness said, God has gone "all the way in freely given, uncalculating love to heal the rift of our sin, forgive our shortcomings, and draw us to himself."⁷⁸

Origen said,

With Jesus human and divine nature began to be woven together, so that by fellowship with divinity human nature might become divine, not only in Jesus Himself, but also in all those who believe and embrace the life which Jesus taught, the life which leads everyone who lives according to his commandments to friendship with God and fellowship with Him.⁷⁹

⁷⁶Edge, p. 32.

⁷⁷Romans 5:1

⁷⁸Georgia Harkness, The Modern Rival of Christian Faith (New York: Abingdon-Cokesbury Press, 1952), p. 61.

⁷⁹Kelly, p. 185.

Place of Laws

Laws do not reconcile. The law demands that the human being function in a prescribed way. Law, properly conceived, is, according to Stephen Neil, "an expression in shorthand of the way in which people must learn to treat one another if we are to manage to live together."⁸⁰

Law is important in our relationships with God and others. But Christians have often had a way of overhauling and custom-building the law, of misunderstanding the law and of creating all kinds of ramifications and interpretations of the law. Tillich wrote,

Theologians have questioned whether man is able to have love towards God; they have replaced love by obedience. But they are refuted by our story (of Jesus and the whore, Luke 7:36-47). They teach a theology for the righteous ones but not a theology for sinners. He who is forgiven knows what it means to love God.⁸¹

Morris A. Inch explains, "Law demands that man function appropriately, but grace makes it possible for him to do so. In this way, and only in this way, is man to be renewed."⁸²

⁸⁰Stephen Neil, A Genuinely Human Existence (Garden City: Doubleday, 1959), p. 146.

⁸¹Tillich, The New Being, p. 11.

⁸²Morris A. Inch, Psychology in the Psalms (Waco, TX: Word Books, 1969), p. 45.

Jesus does not do away with the law. He said he did not come to abolish it but to complete it.⁸³ He also came to help us deal with our failures to live up to the law. Inch reminds us that "While reconciliation is grounded in God's forgiveness and grace, it is man whose way must be altered. Man, rather than God, does an about face."⁸⁴

Repentance

This about-face is also called repentance. At one time this about-face meant simply to turn one's back on the way he had been going and to face God and a better direction for life. Tillich mourns the fact that now repentance "is associated with a half-painful, half-voluptuous emotional concentration on one's guilt, and not with a liberating forgetfulness." Repentance should mean, Tillich suggests, "pushing the consciousness of pain and guilt into the past, not by repressing it, but by acknowledging it, and receiving the word of acceptance in spite of it." He goes on to conclude that the reason we can live with our guilt once it is faced is because it is "eternally forgotten."⁸⁵

⁸³Matt. 5:17

⁸⁴Inch, p. 55.

⁸⁵Tillich, The Eternal Now, pp. 31-32.

Tillich ties this into our personal relationships which are not possible without "a silent act of forgiving, repeated again and again."⁸⁶

The Holy Spiritual Reconciliation

Jesus also promised that when he had to go away, our advocate, the Holy Spirit, would continue to show us where wrong and right and judgment lie.⁸⁷ The Holy Spirit becomes the counselor, empowering those in whom he dwells to become God's people at their very best. He helps us overcome the barriers of communication as at Pentecost.⁸⁸ He is, as Calvin said, "the bond by which Christ effectually unites us to himself."⁸⁹ It is the Holy Spirit who reaches into the lives of the oppressed, the depressed. As Calvin said, "In manifesting his Spirit, God will make disciples of those who were previously destitute."⁹⁰ Here is the kind of hope therapists long for their patients to experience.

The Holy Spirit also helps us find the elusive aliveness of which they speak. "He who raised up Christ

⁸⁶Tillich, The Eternal Now, p. 32. ⁸⁷John 16:8

⁸⁸Acts 2 ⁸⁹Calvin, p. 538, III, i, 1.

⁹⁰Ibid., p. 538, III, i, 2.

from the dead will quicken our mortal bodies, because of his Spirit that dwells in us."⁹¹

Still another gift of the Holy Spirit is that of faith. In fact, Calvin said, "Faith is the principal work of the Holy Spirit."⁹² When Simon Peter broke out with his exclamation of faith in Jesus as "the Messiah, the Son of the living God," Jesus affirmed him and instructed him, "You did not learn that from mortal man; it was revealed to you by my heavenly Father."⁹³ If I am to know who I am as a Christian, I must know who Christ is. The only way that can happen is for God to reveal him to me. He does so through the Holy Spirit.

Even God's love of us, which makes our love for ourselves and for others possible, is channeled through the Holy Spirit. "God's love has flooded our inmost heart through the Holy Spirit he has given us."⁹⁴

Beyond Reconciliation

God the Father, the Son and the Holy Spirit are at work in the reconciliation process with us. With God we do not stop with reconciliation, as magnificent as that is

⁹¹Romans 8:11 ⁹²Calvin, p. 541, III, i, 4.

⁹³Matt. 16:17, (NEB)

⁹⁴Romans 5:5, (NEB)

in itself. We go on to the higher experiences that Maslow would include among the more advanced needs of the human being. In this reconciliation we find the freedom to begin to grow, to become. The reconciled person can afford to look at and like himself or herself. Tillich observed, "He who is accepted ultimately can also accept himself."⁹⁵ Self-actualization is now possible.

The reconciled person can also now afford to look increasingly toward God in an attempt to see who He really is. One barrier to self-actualization is the fear of the truth. Maslow observed that "We need the truth and love it and seek it. And yet...we are also simultaneously afraid to know the truth."⁹⁶ Such is the predicament of looking seriously toward God. Some of the fear may come from our awareness that there are serious demands that his love and righteousness will make on us. We are not sure sometimes that that is what we want to fully discover. We are certainly more ready to face even these demands now than we were before our reconciliation.

Furthermore the reconciled person is ready to relate to others without binding hangups and fears. If the Holy

⁹⁵Tillich, The New Being, p. 12.

⁹⁶Maslow, The Farther Reaches of Human Nature, p. 40.

God can accept my sinful self, surely these fellow strugglers and sinners can accept me. So reconciled we can really hear the commandments of Jesus to love God and our neighbor as ourself.⁹⁷ It makes sense to us and is not so idealistic and impossible-sounding now. We can begin to see Jesus in the oppressed, the imprisoned, the hungry, the poor, the sick. Of the power of reconciliation, Tillich says its "work is wholeness" and its "name is love."⁹⁸

Ashbrook speaks to the pastoral counselor:

God acts in history and through history to redeem His lost creation. The way He acts is of decisive importance, especially for pastoral counseling. God acts through community and through personal encounter. Man becomes man only in the encounter of person with person. So Christ reminds us that where two or three are gathered together in the power of love there is the healing Christ in the midst of them.⁹⁹

THE CHURCH

What is the mission of the Church in all of this? Those who commit themselves to Jesus and find themselves by losing themselves in Him and in the needs of others are called the "ecclesia," the Church. This fellowship is

⁹⁷Matt. 22:38-39

⁹⁸Tillich, The New Being, p. 42.

⁹⁹Ashbrook, p. 46.

comprised of the people who with Jesus form a living community as a body with its head, as a vine with its many different branches. They also belong to one another and are dependant upon one another just as the members of a body are and as the vital parts of a vine are.

The Church then is made up of people who see that they have a responsibility to one another, not just to one another, but to one another never-the-less. But what does this mean for today's church? Paul calls us "the people of God," but what does that mean? How are we to be the people of God today?

Edge suggests that this is the basic problem in the life of the modern church--"We don't know who we are or what we are supposed to be as the people of God."¹⁰⁰ After considerable struggle to find answers to these questions, Edge concludes,

The uniqueness of God's people is that they are called to a mission....They have joyfully accepted this mission and have given their lives to its fulfillment. This mission in which God is engaged is redemptive. It is both personal and social. The People of God believe that what God is seeking to do in the lives of people and in the world is what is desperately needed. They believe this so deeply and with such commitment that their lives are joyfully given to God as instruments in seeking to cause the will of God to be "done on earth as it is in heaven"...In living life this way, in losing

¹⁰⁰Edge, p. 31.

their lives for the gospel's sake, they find that Jesus is absolutely correct--in their own lives they begin to find healing, wholeness, meaning, blessings, life in increasing abundance.¹⁰¹

This kind of mission calls for a very close fellowship, the kind of fellowship the Holy Spirit gives and Christ blesses with his presence. And this is not just for the Church. Labor, management, education, business and even the military are learning that a mission, to be most effectively accomplished, requires much more human caring and concern than was admitted before. If the secular organizations are learning this lesson, the Church had better see that it does not miss out. No mission requires a sensitivity to human persons like the mission of the Church. The Church is the true community, one founded on the very love of God. Brunner says, "It is the only community that is not built on upon an egotistic motive."¹⁰² John L. Castell quotes the World Council of Churches report which said:

It is urgent that the church come to life in small neighborhoods, e.g., in "street or house churches" where neighbors, church and non-church, gather to think and pray...about their work and leisure, and thence enter the church's continuing life.¹⁰³

¹⁰¹Ibid., p. 37.

¹⁰²Brunner, p. 136.

¹⁰³John L. Casteel, Spiritual Renewal Through Personal Groups (New York: Association Press, 1957), p. 18.

In order to have this kind of fellowship the church must create an environment for personal growth. Without growth the people perish. With dead and dying people the church has no attraction and no power.

Personal growth, as we shall see later in the Clinebell growth formula, requires caring and confrontation, grace and judgment. God in Christ cares for and comforts us. Other disciplines of the Church such as prayer, speaking the truth in love, praise, worship take their place in our growth. The church, properly understood and functioning, can provide such an atmosphere for its members. We can assume the responsibility we have for one another. We are our brother's brother. We have a responsibility for one another as in the priesthood of all believers --ministering to the real needs of one another.

Martin Luther beautifully and systematically developed many of these thoughts under the heading, "The Blessed Sacrament of the Holy and True Body of Christ, and the Brotherhoods."¹⁰⁴

That Christ and all saints are one spiritual body, just as the inhabitants of a city are one community and body, each citizen being a member of the other and of the entire city. All the saints, therefore, are members of Christ and of the church, which is a spiritual and

¹⁰⁴ Martin Luther, Luther's Works. Ed. by E. Theodore Bachmann, XXXV (Philadelphia: Muhlenberg Press, 1955), p. 49.

eternal city of God. And whoever is taken into this city is said to be received into the community of saints and to be incorporated into Christ's spiritual body and made a member of him.¹⁰⁵

Within this city Luther saw sufferings and sins as common property, love engendering love in return, a sharing in profits and a sharing in costs. So close was this fellowship to be that Luther said, "Whoever injures one citizen injures and entire city and all its citizens; whoever benefits one (citizen) deserves favor and thanks from all the others."¹⁰⁶

Luther acknowledges that sin is forever assailing the believer, but the church is ever present for encouragement, help and support. Other afflictions such as wickedness in the world, our own guilt consciences and the fear of death and the pains of hell all "make us weary and weak, unless we seek strength in this fellowship, where strength is to be found."¹⁰⁷

According to Luther, when a person is in despair, distressed in conscience, terrified by death, or carrying some other heavy burden, he may get rid of them by going joyfully to the altar and laying them down in the presence of the community of saints, seeking help from the body.¹⁰⁸

¹⁰⁵Ibid., p. 51. ¹⁰⁶Ibid., pp. 51-52.

¹⁰⁷Ibid., p. 53. ¹⁰⁸Ibid., p. 53.

Luther uses the elements, bread and wine, as another picture of what the fellowship of the believers is like.

Just as the bread is made out of many grains ground and mixed together, and out of the bodies of many grains there comes the body of one bread, in which each grain loses its form and body and takes upon itself the common body of the bread; and just as the drops of wine, in losing their own form, become the body of one common wine and drink--so it is and should be with us. Christ with all his saints, by his love, takes upon himself our form (Phil. 2:7), fights with us against sin, death, and all evil. This enkindles in us such love that we take on his form, rely upon his righteousness, life, and blessedness. And through the interchange of his blessings and our misfortunes, we become one load, one bread, one body, one drink, and have all things in common.¹⁰⁹

We are inconsistent if we say we love God whom we have not seen, but refuse to love our brother whom we have seen.¹¹⁰ There is the supportive, caring kind of love of I Corinthians 13. And there is in Christian thought the idea that love must sometimes be a tough love, a confronting love. Jesus taught that before we approach the alter of giving, we must make peace with any brother we remember who has a grievance against us.¹¹¹ Again Jesus said, "If your brother commits a sin against you, go and take the matter up with him, strictly between yourselves." If that doesn't work, he suggests that we form a small task group to work on the problem. Then try to get

¹⁰⁹Ibid., p. 58.

¹¹⁰I John 4:20

¹¹¹Matt. 5:24

the whole congregation of believers to help out. In other words, we are not to give up on any relationship as long as there is someone to help us work it out.¹¹² As long as there are two or three to meet together in His name, Jesus is there helping out.¹¹³ And I think this means they must really be together, a real group.

Preaching

The preaching ministry of the church has much to do with how the People of God see themselves and their mission. Although I have seen most of the dramatic change, observable growth, take place in small groups, I have been amazed at the response to my more human approach to preaching of the last five years. By a human approach to preaching I mean sharing more of my own struggle from the pulpit. I mean dealing with subjects and texts that speak to the real pain of human living. I mean sharing how Christ is at work in the only life I really know much about and what it is like when I fail to let the Spirit work within me. I believe with Edge that such preaching "should be biblical but not dogmatic or authoritarian."¹¹⁴ I believe I get fewer "great sermon" comments at the door and more "that helped."

¹¹²Matt. 18:15-17

¹¹³Matt. 18:20

¹¹⁴Edge, p. 110.

I agree with Henri J. M. Nouwen when he says, "The task of every preacher is to assist men in their ongoing struggle of becoming."¹¹⁵ Nouwen goes on to describe the two aspects of preaching that he believes to be essential for any preacher who wants to facilitate this ongoing process as (1) dialogue and (2) process.¹¹⁶ For him dialogue is "a way of relating to men and women so that they are able to respond to what is said with their own life experience."¹¹⁷ Nouwen elaborates:

Dialogue is not a technique but an attitude of the preacher who is willing to enter into a relationship in which partners can really influence each other. In a true dialogue the preacher cannot stay on the outside. He cannot remain untouchable and invulnerable.¹¹⁸

The availability part of the process begins, according to Nouwen, only when the preacher is available himself. He asks:

Where is the realist who is able to allow all his experiences to be his, and to accept his happiness as well as his sadness, his hate as well as his love, as really belonging to his own human experiences? When a man does not have all his experiences at his disposal he tends to make only those available to others that fit best the image he wants to have of himself and his world."¹¹⁹

¹¹⁵Henri J. M. Nouwen, Creative Ministry (New York: Doubleday, 1971), p. 33.

¹¹⁶Ibid., p. 34.

¹¹⁷Ibid., p. 35.

¹¹⁸Ibid.

¹¹⁹Ibid., p. 38.

Carl Rogers came up with an expression that appears to be a favorite with third-force psychologists and others: "What is most personal is most general."¹²⁰ Thomas Oden elaborates on this theme:

Repeatedly I have found, to my astonishment, that the feelings which have seemed to me most private, most personal, and therefore the feelings I least expect to be understood by others, when clearly expressed, resonate deeply and consistently with their own experience.¹²¹

To preach from my own struggle without playing "narcissistic games" can be the best way to really tune into the deepest struggle of my congregation. Nouwen says, "The Word of God...can only reach people when it has become the flesh and blood of him who preaches it."¹²² Amen!

Religious Education

Obviously the Church must be concerned about the philosophy of Christian Education if it is to accomplish its mission as the People of God. And if this mission involves personal growth, the education must be more loving, caring, supportive and challenging than many of the Sunday

¹²⁰Rogers, p. 26.

¹²¹Thomas Oden, Structures of Awareness (Nashville: Abingdon Press, 1969), p. 23.

¹²²Nouwen, p. 39.

schools have been. At least it must try to do more to bring together the feeling and the thinking of those who would learn together.

Harold C. Lyon, Jr., as a West Point graduate and former army officer, writes with great sensitivity his book, Learning to Feel--Feeling to Learn. It has to do with secular education, but again if secular education needs to be more human, certainly Christian education must be. Lyon says,

Humanistic education, the integration of cognitive learning and affective experience, is present in many forms. It's really a name for a practice that a few of those rare human teachers have been practicing for generations.¹²³

And such an integration has been present in some Sunday school classes. They are much too rare, however, for the Church to take much comfort in or to feel their impact.

Nouwen describes two basic models for teaching: the violent model and the redemptive model. His ominous "violent" label comes from his perception of how the educational system looks at life. He sees in the system a pre-occupation with "getting things under control" now and

¹²³Harold C. Lyon, Learning to Feel--Feeling to Learn (Columbus, OH: Charles E. Merrill, 1971), p. 6.

getting the students ready to go out "to tame the dangerous lion he is going to face as soon as he leaves the training field."¹²⁴

From this stance the emphasis in education is one of competition. According to Nouwen, this intense competition leads to the situation where "knowledge no longer is a gift that should be shared, but a property that should be defended."¹²⁵

So much of the students' future rides on their success or failure in this competition that some become "victims of a paralyzing fear."¹²⁶ Nouwen says,

This fear makes man students oversensitive to the reaction of their friends and teachers. This fear makes them extremely self-conscious, highly defensive in their relationships with others, constantly concerned about the possibility of failure, and very hesitant to take any risks or do anything unexpected.Through this fear, competition has become the great preventive in a student's free development of his personality.¹²⁷

Some educators have also pointed out that this kind of environment is not the kind of atmosphere where one wants to learn.

Another problem of this attitude toward education is that it tends to direct the student and his relationships

¹²⁴Nouwen, pp. 4-5.

¹²⁵Ibid., p. 5.

¹²⁶Ibid., p. 6.

¹²⁷Ibid., p. 6.

away from the here-and-now. Life is going to take place out there, sometime. That is where the real life is. The student tends, therefore to become bored with the whole school process. School is not where the action is. Nouwen says, "A hidden hostility often grows from this, expressing itself in a total lack of thankfulness towards those who have given much of their time, energy and concern to prepare them for society."¹²⁸

Nouwen says of the violent process, "While it might never be found in its total naked destructiveness, it should, nonetheless, be clear that elements of it can be detected in many of our contemporary educational methods."¹²⁹

The redemptive model is one more in touch with the idea that being is more important than doing. Nouwen asks, "How can we come to a creative contact with the grounding of our own life?"¹³⁰ His answer is, "Only through a teacher who can lead us to the source of our existence by showing us who we are and, thereby, what we are to do."¹³¹ This is the approach of the redemptive teacher-student relationship.

¹²⁸Ibid., p. 9.

¹²⁹Ibid., p. 9.

¹³⁰Ibid., p. 10.

¹³¹Ibid., p. 10.

Nouwen's first characteristic or a redemptive teacher-student relationship is that "each tries to evoke in the other his respective potentials and make them available to each other."¹³² "Perhaps," suggests Nouwen,

"no teacher can be a true teacher unless he is also to a certain degree a friend. In other words, when Christ said to His disciples; 'I shall not call you servants anymore, but friends' (John 15:14), He became in truth their real teacher because all fear was overcome and real learning could begin."¹³³

Such a stance could well be taken by any Sunday school teacher or religious education system.

What Kenneth E. Clarke said of seminary education can also apply to the Christian education of most of our chapels. He called it "academically biased and emotionally deficient." He says further that "It still assumes that people learn by being told. If it were that simple, the Kingdom would have arrived long ago."¹³⁴ It is not facts versus feeling, but a matter of establishing the right feeling so the very important facts can be assimilated.

¹³²Ibid., p. 9.

¹³³Ibid., pp. 11-12.

¹³⁴Kenneth E. Clarke, "Clinical Learning by Parish Clergy" in Robert C. Leslie and Emily Hartshorne Mudd (eds.) Professional Growth for Clergymen (Nashville: Abingdon Press, 1970)

The Mission

The Church is not the Church until it moves outside itself and begins to act with Christ in the world. Edge again says that the call of God is to mission and "His mission is redemption. It is both personal and social-- two sides of the same coin. We cannot have one without the other."¹³⁵ Burce Larson has the right idea when he writes:

Jesus Christ does not tell us to "take Him into the world." Rather, He calls us to come into the world because we belong to Him, and to discover that He is already there in the dispossessed, the lonely, the repressed, and depressed. By moving into the world we find that He is there, eager to meet us, and we discover anew that we need no longer be strangers in the world which Christ created and for which He gave Himself as a sacrifice. Our destiny is in the world with Christ.¹³⁶

THEOLOGICAL CONTEXT FOR SMALL GROWTH

GROUPS IN THE CHURCH

Since the time when Jesus called out twelve special disciples, his followers have been joining together in small groups for various kinds of Christian experiences. Much of the kind of sharing described by Martin Luther and

¹³⁵Edge, p. 95.

¹³⁶Burce Larson, No Longer Strangers (Waco, TX: Word Books, 1971), p. 114.

in this paper can best be learned in the context of small growth groups where members can really reveal and bear one another's burdens. In a small group of people a quality of community can be developed which is much more difficult in a larger group.

Robert C. Leslie sees that the Christian challenge is one of living a more complete life. It is a life-style that moves from self-centered self-sufficiency to a centrality of meeting the needs of others. He says,

To use Luther's term, each Christian is called to become a Christ to the other. For group members, this means that each group member is called to become a Christ to each other member. The incarnation becomes more than only a historic event; it becomes a living reality in the present. Group members assume a responsibility for one another as Christians which extends far beyond the time structure of the group sessions. Love becomes incarnated in individual personal relationships.¹³⁷

This has been my experience in the use of small growth groups in the church. Not only have the members become Christs to one another in the group, they have become more responsible members of the church at large and more concerned about the needs of the world than they were before. We were better able to talk about the more important things in life, the more unpleasant aspects of our society, and our honest feelings about what we would be

¹³⁷Robert C. Leslie, Sharing Groups in the Church (Nashville, Abingdon Press, 1971), p. 93.

able to do because of our improved communication and our trust in one another. In the small growth group, more than in the larger congregation of believers, we discovered the deeper significance of the passage, "So then you are no longer strangers and sojourners, fellow citizens with the saints and members of the household of God."¹³⁸ We are "family."

Another theological concept considered by Leslie is conviction of sin. He states, "Almost the first learning that comes out of a group experience is that no one can really manage his life alone."¹³⁹ An effective growth group takes this into account and makes it easier for its members to express their conviction as they become aware of it. Leslie says,

The self-sufficient attitude, the essence of sin, gives way to a recognition of the need for human relatedness at all levels, including a relatedness with God.¹⁴⁰

When sin has been discovered and shared, the individual can also experience judgment, forgiveness and reconciliation both in relationship to God and the group.

¹³⁸ Ephesians 2:19

¹³⁹ Leslie, p. 96.

¹⁴⁰ Ibid., p. 100.

A third area of theological concern mentioned by Leslie is grace, "the powerful, mystical force that enables a person to grow in spite of his human failings. Grace is closely related to acceptance."¹⁴¹ Many times I have heard group members express amazement that after they had expressed some painful feeling, instead of being criticized or condemned as expected, they were accepted and often loved even more. As Leslie says, "Grace (i.e., unearned love), as a concept is virtually impossible to understand except as it has been experienced."¹⁴²

The fourth theological concept described by Leslie is that of "crucifixion, a way of dying to what was comfortable, a deliberate giving up of old patterns. It involves a death to the familiar way of life in order that new life may emerge."¹⁴³ Leslie goes on to say, "Obviously the full meaning of crucifixion is not uncovered in the sharing group, but many hints about its contemporary relevance are discovered."¹⁴⁴

The final theological concept mentioned by Leslie is that of the resurrection. He says,

¹⁴¹Ibid., pp. 100-101.

¹⁴²Ibid., p. 107.

¹⁴³Ibid., p. 108

¹⁴⁴Ibid., p. 110.

It is one of the privileges of the small group to demonstrate that hurts can be tolerated, that growth comes through pain, that dying leads to living, that crucifixion is followed by resurrection.¹⁴⁵

CONCLUSION

Third-force psychology is not the answer to the world's ills, nor even the total answer for any individual. In the main it is incomplete in its understanding of the human person's relationship with God and the person's ultimate goal beyond becoming. It comes across as weak and unconvincing when it tries to bring all spiritual phenomena into a biological framework. Maslow, for one, gives a valiant effort here, but winds up with only a lot of words and dreams of getting it all together. The movement is too eager to do away with all possibilities of the supernatural.

Another limitation of this school of thought is its unrealistic, overly-optimistic view of the human being. The person's distorted image, shadow or darker side, does not get adequate treatment. Evil does not get a very systematic study whether it be evil in the individual or evil in the society.

¹⁴⁵Ibid., p. 110.

Religion itself has not been given a careful enough study. When it is cited it is usually in terms of mystical experiences or disciplines. This is a good search so far as it goes, but it does not go far enough.

What third-force psychology does have to offer the chaplain are some valuable theories on growth. In these theories are some helpful ideas on how growth takes place, what it looks like, what blocks it, and what enables it.

Third-force psychology is also providing us with an exciting array of tools to help growth become a reality for more people. An army of caring people is springing up and is in training to help still more people experience the joys of becoming what they were meant to be. The new emphasis on health, after years of strong focusing on the sick personality, is a refreshing wave of hope. It fits the healthy-holy-wholesome, abundant life emphasis of Christianity. Becoming what God intends and using our God-given talents in the process is an exciting way to live. The third-force is making a great contribution to this lifestyle.

Chapter 4

DESCRIPTION AND EVALUATION OF WORKSHOPS

During my Air Force career I have taken advantage of dozens of opportunities to attend and to involve myself substantially in a variety of workshops which have been very much involved with the third-force psychology. A description and an evaluation of several types of experiences might give Chaplains a sense of what is available and what is most helpful and how these can prepare one for making third-force approaches to the chaplaincy ministry.

My first experience with any organized attempt to make the most of small groups in the Air Force chaplaincy came when I responded to an open invitation to church leaders to attend an Adult Christian Education Training Institute in 1964. I have included on the following two pages my report on that experience. Following that report are reports of more recent workshops. Following each report I will try to give an evaluation and some suggestions on how the third-force approaches used can be utilized by the chaplain.

ADULT CHRISTIAN EDUCATION INSTITUTE-1964

Purpose of the Institute:

To train church leaders to work more efficiently as small group discussion leaders with adults.

Plan Used:

The "Indiana Plan" as described in Design for Adult Education¹ by Bergevin and McKinley.

Sponsor:

Disciples Council of the Christian Churches of Albuquerque, New Mexico in cooperation with the Indiana University Bureau of Studies in Adult Education.

Retreat Sessions.

1. Place: Rancho Del Monte, Santa Fe, New Mexico.
2. Time: 6:00 p.m., Friday, 18 September through 11:00 p.m., Saturday, 19 September, 1964.
3. Cost: \$10.00 (Night's lodging, four meals, insurance and textbook).

¹Paul Emile Bergevin and John McKinley, Design for Adult Education in the Church (Greenwich, CN: Seabury Press, 1958).

Weekly Follow-up Sessions:

1. Place: Monte Vista Christian Church,
Albuquerque, New Mexico.
2. Time: 7:00-10:00 p.m. each Monday for four
weeks.

Strategy and Leadership Style:

Following a get-acquainted meal and warm-up session, we were divided into small groups and assigned a "trainer." The groups operated on a relatively non-structured style except for interruptions by the trainer for a look at process. We also selected a facilitator and a process observer. The first evening session was spent deciding what we wanted to talk about the next morning. The next morning we decided to change that agenda. We were learning some of the difficulties of honest communication. A memorable incident of the morning session was an attempt to go more deeply into feelings than the group was ready for. We just bogged down until someone said, "I think we might as well abandon this discussion in favor of one less emotionally charged." We switched to some safe subject like the advisability of having an electoral college. Later in the day, however, having found ourselves as a group, we went back to the "emotionally charged" subject we had given upon on that morning. We handled it with such sensitivity

and warmth that I have not forgotten the impression it made on me. Throughout the day we continued to grow as a group and I found myself sharing intimately, a real breakthrough for me.

The weekly follow-up sessions were structured with some in-put on process, group dynamics theory, and more experiential practice in small groups. We also had reading assignments from Bergevin and McKinley.

Relevance to Base Chapel Program:

1. The principles of good group discussion may be applied to all chapel organization programs, program planning, teacher training, Sunday school classes, Airmen's Think and Talk series, section meetings, staff conferences, calendar-planning, moral leadership programs, fund councils, committees and other occasions where free expression of ideas is encouraged and a sense of direction for discussion is needed.

2. The emphasis here on trusting the group rather than relying on "spoon feeding" by the chaplain will help the chaplain fight off the authority figure if he wants to do so. At the same time it will encourage a sense of lay responsibility so needed in the chapel program.

3. Lay people trained in group discussion leadership will be able to fill in the gap often caused when chaplains must be away due to temporary duty, leave, permanent change of station and emergency calls.

4. This approach encourages a free expression in an acceptable manner across religious, ethnic and rank barriers--always a needed dialogue in the military community.

5. This dialogue attempt will help build "togetherness" frequently missing in the chapel programs.

6. This approach increases the value of the individual in a setting where individuality is often lost.

7. Some possible weaknesses include:

a. Groups meeting weekly for discussion may become so close that a clique is formed which will not allow new members to come in.

b. Extensive training is required for optimum usage.

Extending Usage in the Chapel Program

1. An institute similar to the one described in this report would expand the usage of good group discussion principles.

2. People need to have experience in a learning-team functioning at its best under controlled conditions.

3. Trainers would need to be secured. Qualified leaders are available locally.

4. Participants in the institute could be acquired through chapel adult organizations and general base publicity.

5. Training time required would include a minimum of twenty-two hours.

6. Strongly recommend beginning with an out-of-town retreat. This concentrated effort speeds up understanding of the plan and discourages drop-outs. Suggest using Glorieta Baptist Assembly facilities.

7. Funding requirements for thirty people for retreat:

a. Lodge (First Baptist Church)	\$ 30.00
b. Four meals in dining hall	157.50
c. Textbooks	105.00
d. Insurance	7.20
e. Honoraria for four trainers	<u>100.00</u>
	\$389.70

Application for Third-Force Model of Chaplain Ministry

This particular approach is dated and limited. More recent writings of third-force thinkers and pushing for a deeper emotional and/or rational level of experience than this workshop offered. Support and confrontation, in very mild doses, were allowed but not strongly encouraged. It seems that a similar workshop today would be programmed to allow for more intense experiences, unless the need is clearly for beginners in group work who would be afraid of more intense approaches. My experience would suggest that this would probably eliminate our young adults and teenagers who normally are not beginners in group work and who normally are more ready for more meaningful encounters. Today many elementary school children are introduced to experiences that enable them to get into their feelings and express them in a helpful way. Our middle-aged parishioners do not always have this kind of background, however. They may need a more gradual introduction to sharing such as this approach offers.

The emphasis here was not on values, awareness, non-verbal communication, structural or transactional analysis, use of fantasy, here-and-now limits--all resources and ideas made more available to us in more recent years.

Stand-up leaders or trainers seem to turn people off today. Such "experts" do not really enhance a growth or deeper learning environment. In this model, the trainers did give mini-lectures on good group discussion process.

The trainers let us handle the group process in a relatively unstructured way, interrupting only to point out something that was going wrong with the process. I would prefer to allow the group to decide what is wrong and how they want to correct it rather than to depend on an expert to do this. This can be helpful skill practice, however, if the individuals are very inexperienced in group work.

Chaplains who have great difficulty getting out of their ministerial and authoritarian boxes could profit from participating in such a low-threat introduction to group dynamics. I did. Chaplains interested in promoting this approach within their chapel families, might do well to read the book, Design for Adult Education in the Church, and decide whether this approach would meet their needs.

EFFECTIVENESS TRAINING ASSOCIATES INSTRUCTORS' COURSE

The Course

Upon learning that an Instructor Training Course Workshop would be conducted by Effectiveness Training Associates in our city, I submitted a "Request for Proficiency Education or Training" application through our base

education office. I submitted the following justification for this use of funds:

Dealing with family life problems and conducting educational programs constitutes about two-thirds of the chaplain's responsibilities to the Commander and the Air Force community. ETA's workshops are held for the purpose of training new instructors for Dr. Thomas Gordon's Parent Effectiveness Training and Teacher Effectiveness Training courses. Participants learn the comprehensive theory of human relationships and the communication and problem solving skills that comprise these courses, as well as how to teach these concepts and methods to parents and teachers in their own communities. Graduates leave the workshops with knowledge and skills that are of value and importance to their personal and professional lives and to their communities' efforts to humanize and democratize their families and schools. This course will significantly benefit the Air Force by equipping me with skills in communication that I can pass on through formal classes, individual counseling, teacher training, and modeling with the Base Chapel staff.

A very skeptical, authoritarian base commander signed the application and the money (\$150) was approved. I attended the workshop from 16-21 December 1973 in Orlando, Florida. The trainer was Peter Newell of Seattle, Washington. We began at 7:30 on Sunday evening and had a three hour session. The five-day sessions were held from 9:00-5:00 with breaks for coffee and lunch. Twenty-four participants took the course. The curriculum was structured, as are the classes we are trained to teach. However, much interaction is encouraged through the use of dyads, role play, skill practice groups, group discussion. Almost all participants were involved in one of the helping professions.

I did not find in Dr. Gordon's approach a great number of new psychological theories or insights.² What he has done very effectively is to take the work of Carl Rogers, Sid Simon, Erie Berne, Virginia Satir, Fritz Perls and many others and package some of their skills in such a way that it is easy to teach, to learn and to check out. He has put communications skills in a portable form that the participants can take home with them to try out and evaluate. The same skills can be practiced in the learning session and evaluated by others in the learning process. He has some outstanding conceptualizations of the more complicated communication and problem-solving theories.

The biggest weakness of the Effectiveness Training theory is in what they call the values-conflict area. Effectiveness Training systematizes and dramatizes the conflict so that it can be recognized as such, but does not have a very helpful method of dealing with values collisions.

After the instructor's course, I became a licensed instructor and in the next three months trained fifty of our chapel parents and Sunday school teachers.

²Thomas Gordon, Parent Effectiveness Training, (New York: Wyden, 1973).

Adaptations for Third-Force Model of Chaplain Ministry

The PET and TET courses need little adaptation to fit the needs of the chaplain ministry. Indeed, instructors are committed to remain fairly close to the teaching module supplied by the organization. My approach was to follow the teaching module very closely, especially the first time through. Plenty of opportunity is provided during the discussion periods for dealing with such subjects as the traditional Christian teachings on authority, love, anger, and punishment. It was also necessary to adapt some TET materials designed for public school classroom teaching to the Sunday school needs and setting.

A major adaptation was recently accomplished for us by ETA. One of the big criticisms has been the cost to individual members, usually running around sixty dollars per person. ETA has managed to bring this cost down considerably for church groups and to members of the military community.

The Protestants and Catholics on our base joined together to sponsor and participate in the classes held at the chapel. A non-sectarian approach could easily be conducted outside the chapel, perhaps in the service club, mental-health clinic or social-action center. Such an offer usually reaches people who will not come to anything conducted at the chapel itself.

The packaged nature of this course makes it necessary for the chaplain to attend the instructor's course if he is to teach it and use the excellent materials and module provided by ETA. The chaplains' fund might also want to invest in hiring an instructor to come in and give the course. Such approved instructors are now located in major cities throughout the nation and can be located by referring to the yellow pages or by writing to Effectiveness Training Associates, 110 Euclid, Pasadena, California. At any rate, the chaplain should read Parent Effectiveness Training and/or attend the course for parents or teachers.

VALUES CLARIFICATION WORKSHOP

The Workshop

As I indicated in the preceding workshop report, Effectiveness Training seems to be weak in resolving values conflicts. It was at the ETA Instructor's Course that I learned of the work of Dr. Sidney Simon. My next goal was to attend one of his Values Clarification workshops. Again, the Air Force Chaplain in our professional division encouraged and supported this training experience. On Friday, April 26, my wife and I drove from our home in Orlando, Florida, to Fort Lauderdale, Florida, pitched our tent in a

"quiet" area between the freeway and the air terminal, and were ready to attend the two day Values Clarification Workshop.

The resigtration was a mess, there were too many people for the long, narrow room and the public address system did not work at first. All of this Simon took in stride. He apologized for the inconveniences and checked to see what other creature comforts needed to be cared for before we got down to work. When we did get to work, it was with Simon telling us where he was coming from and what struggles he was experiencing. He disclosed the difficulties he was having with his wife--now separated from him. He described the problem as that of two beautiful, growing people who could not make it together. He also confessed to not having all of his own values sorted out. He asked that we not lay on him the expectation that he is some sort of expert in the sense of having it all together. He did communicate his willingness to struggle with the rest of us and to share what he had been learning about values, humanistic education, personal growth and humanizing grading and evaluation in the schools. The next two days were spent in experiencing many of these things Simon is promoting. Most of the workshop was spent in small groups. It was heavily experiential, going through about forty

strategies, most of which are found in Values Clarification.³ One of the weaknesses of the workshop was that we experienced frustration just tasting each of the strategies rather than experiencing them to their fullest. This was a frustration Simon had anticipated, but had chosen to accept in order to cover as many different strategies as he could.

Simon gave us the formula he uses for almost all the strategies:

1. Inventory-for looking at some kind of data. "We make lots of lists," he said. For example, "List twenty things you love to do."

2. Acceptance. He said, "Show me a person who is having trouble with values clarification and I'll show you a person who moralizes."

3. Clarifying. "Push a little, facilitate feeling or thoughts to help them understand more clearly what they have listed as a value."

4. A lot more acceptance again.

On Saturday evening Simon led in a special, optional "touchy-feely" session. This sensory-touch session was

³Sidney Simon, Values Clarification (New York: Hart, 1972).

conducted in a very responsible, safe, sensitive manner. It did have to do with touch, shoulder massage, back rubs and face and hand feeling. The strengths of this session were in the supportive risk-taking that enabled us to feel the physical caring of others and to experience giving this kind of care to others. The weakness was that it was done out of context of any real loving, caring, and emotional experience with strangers who meant little to each other apart from the physical contact.

Simon has seven criteria which he believes are a good indicator of whether something is really a value or just believed to be or desired. He says that before something really is a value:

1. You must be willing to publicly affirm it.
2. There must be an element of pride in it.
3. It must be consistent, repeated and part of a pattern.
4. It must be chosen from alternatives.
5. It must be based on free choice.
6. It must be thought out rather than happenstance.
7. You must act on it.

Adaptation for Third-Force Model of Chaplain Ministry

This approach is designed for classroom school teachers. With some adaptations it could easily work in the religious-education program for people of all ages. Teachers must not be afraid to allow the students to speak freely. Acceptance and then more acceptance is essential in the use of Simon's model. There is no hope that the students will speak freely about their values if the teacher is judgmental.

The strategies used to get at real values are not difficult as presented in Simon's book, Values Clarification, referred to earlier. They need to be studied and used with other resources to make the most of the teaching experience. They could stand alone in the sense of starting out with a strategy and then allowing the discussion to go where it will in a non-structured, caring way. This would probably become boring week after week, year after year.

A chaplain could study the strategies and then plan a workshop for his religious-education teachers in order to introduce the approach and to experience the strategies. Teachers could be asked to talk about how they could envision use of Values Clarification in the religious education program. There are, of course, other books and materials available in religious and general book stores.

Small groups in the chapel can also profit from the use of these strategies. They are excellent discussion and dialogue stimulators. They could be helpful in Bible study, prayer, or growth groups or could be designed to fit a special series of small group meetings just on values.

As indicated earlier in this paper, some third-force psychologists and promoters are discovering the need for examining values. It will be embarrassing for the chaplains to lag behind in this area traditionally associated with our calling. We might not agree with their values, but we had better keep in touch with what they are doing in this area and learn from and with them.

GESTALT THERAPY WORKSHOP-1974

The Workshop

I found what I believe to be the right address and apartment in Beverly Hills, California, and walked up to the door at the beginning time for the workshop. I knocked and thought I heard a faint "come in." I pushed the door open and faced a circle of people all sitting on the floor in front of me. They looked at me but said nothing. I blurted self-consciously, "This must be the place." No one laughed or reassured me. They looked at me until I sat down on a pillow near the door. Then they all looked away. The man next to me put out his hand and "risked" giving me

his name. I responded with my hand and my name. All was quiet again for another five minutes. Then the man who turned out to be the facilitator spoke up without identifying himself. He said, "I don't have an agenda today except I would like to go around and let each of you tell us your name and what you are experiencing right now."

When this was accomplished, the facilitator, Dr. Gary Yontef, of the Los Angeles Gestalt Therapy Institute, expressed again that he had no agenda, but if anyone wanted to work he was available for individual awareness work and that there would be time for group interaction. The purpose of the workshop was to help each person become more aware of himself in the here-and-now. Dr. Yontef was interested in the process of how each person allowed his excitement to emerge in the group or how we thwarted contact and growth.

From 10:00 until 6:00 each of the two days scheduled for workshop, Dr. Yontef allowed people to express their need to work. When someone indicated such readiness, he moved from his place in the circle to sit near and to face the person working. For a period of time when, he and that person would be in a one-to-one kind of therapy relationship. Then when they were both finished, the group was invited to interact with them--identifying, challenging,

supporting, reassuring, questioning, until the entire group work was finished. Then another person could volunteer to work.

I found this procedure to be highly confusing, especially for the first five or six hours. It was so different from the growth and encounter groups I had been involved in before. I found the therapist-patient domination missed the wider value of having an entire group interact spontaneously. At the same time the process did seem to move the participants deeply and quickly into our immediate here-and-now experiences. The purpose of the workshop was being fulfilled in this way.

I personally discovered some of the ways I avoid getting in touch with my real feelings by intellectualizing, analyzing, and moralizing. This was helpful to me in my own attempts to be a more self-aware person. Still, I felt that something was missing in getting it all together. Thinking, analyzing and values did not have what I thought was their rightful place in the group. Process was everything, content was unimportant. I realize this was consistent with the stated purpose of the workshop and with the purpose of Gestalt therapy as I have seen it practiced. Still, I agree with Virginia Satir who stated in a lecture at UCLA that she sees no need to cut off the head to get at the feelings. She believes it is an "and" job, not "either-or."

Adaptations for Third-Force Model of Chaplain Ministry

Most of the value in this kind of experience would be for the personal growth of the chaplain himself or herself. To be forced to stay in the here-and-now, for example, can be a humiliating, but insight-producing discipline. It requires a skilled Gestalt therapist to do this. Without considerable training, the average chaplain would not find the Gestalt techniques easy to use. There are some Gestalt tools that might fit naturally into the counseling and/or small group leadership role. A reading of Gestalt Therapy Verbatim will give the chaplain a view of how the master, Fritz Perls, used the technique and will give some clues as to what might be helpful to the chaplain. For example, it was a pastoral counselor, in an Air Force-sponsored Career Development Institute, who first introduced me to the vacant-chair technique. I had not seen my real father since I was about three years old, but by imagining him to be in a vacant chair, I was able to effectively say some things I had needed to say for a long time and more importantly, to feel some things I was needing to feel.

When we consider the historical relationship of the words "holy" and "whole," we see the relationship of the chaplain who represents the holy and the gestaltist who

aims to get the missing parts back into the whole person.

I do not see these as two separate missions.

EXPERIENCING ESALEN-1975

The Institute

I drove along the beautiful Pacific Coast line for several hours before arriving at the rather intimidating sign that reads, "Esalen Institute--Reservations Only." A polite, businesslike, hippy-looking gatekeeper checked my reservation and pointed out the parking lot and the administrative office. I walked into the admin office by way of the dining room. It was mid-afternoon but a long-skirted, braless, baggy bloused young woman hurrying across the room saw me wander in, made a mid-course correction, swung by me with a platter of hot cinnamon rolls and a big smile. After checking in, I started looking the place over. The freedom of the place was most apparent by the way people in various degrees of dress and undress lounged around, talking, strumming guitars, making peculiar noises or doing yoga by the sea. Such openness and freedom was frightening. People are not supposed to be so exposed, so vulnerable. What if it were not really free? What if they expect some things from me that I am not ready to deliver? The more I saw of the place the more uptight I got.

After dinner all newcomers met in the large community room for a round of introductions of ourselves and a few bits of information about the institute and the procedures. The Experiencing Esalen Workshop is designed for those who have not been to Esalen/Big Sur previously. The emphasis is on finding those approaches to self-liberation that work most effectively for each individual participant.

The beginning round of the "self-liberation" experience was an evening of encounter beginning again with the names and feelings of the participants. Following this go-around we did some relaxation exercises--stretching, deep breathing, and making sounds. We held hands, felt each other's heartbeat through the hands, and gave each other eye-to-eye nonverbal greetings. We communicated verbally "something you are aware of right now." We shook hands, shoulders, and bottoms. In dyads we completed sentences such as, "I want you _____." and "I am afraid of you _____." We milled around on our hands and knees first with eyes open and then with eyes closed. In dyads we shared, "something personal--something no one else knows about you." The facilitator then asked the entire group, "How do you feel?" and "Is there anything you want to say to anyone?" giving time for responses.

Next we expressed our first impressions of each other. A target person sat in the center. Going around the circle each person gave first a negative and then a

positive first impression of the target person. Some of the first impressions of me were: slumps too much, conventional, afraid, unsure, high and mighty, superficial, goyish, good looking, sensitive, warm, wise, Johnny Carson, and fire and air. We ended the first session with a debriefing of our feelings and unfinished business. We said goodnight holding hands in the circle and looking into each other's eyes.

The next morning we were led in a body movement experience by Gabriel Roth. She has worked as a dance and movement specialist in the fields of education and recreation and as a dance therapist and consultant for psychiatric institutions. She has co-led workshops with gestaltists, psychics, rabbis and musicians. For our group the first thing was a demonstration of grounding. Each of us picked a partner about our own size. We each tried to pick up the partner while the partner tried to fight us and resist our doing so. We all were able to pick up our struggling partner. Then Roth taught us how to stand "grounded." We were to ground ourselves by concentrating on our feet. They were to be pointed forward, comfortably spaced. We were then instructed to feel a web of roots going from the bottom of our feet into the floor, letting the roots go very deep. We were to relax our body and bend our knees slightly. We took turns trying to pick each other up while in this position and it was impossible to

get our partners off the floor. "From this position, while you are grounded, no one can manipulate you, shove you around," Roth assured us. "You are at home, present, really there, centered. You can move around and still feel grounded. You can consciously work on feeling grounded more of the time," she insisted.

My own theologican training caused me to think of the connection of humility and ground, the ground of being, etc.

Gabriel Roth went on to say that tenacity is being grounded. Tension and stress make you easily manipulated, shoved around. That fit my experience.

Her next task was to work on our breathing. We experimented with head and throat breathing, chest breathing and abdomen breathing. "How you breath is a reflexion of how you live. We are fully alive only when breathing from the abdomen," Roth instructed. I thought not only of my shallow breathing, but how I laugh and how I cry from the throat up. I began to be more alive by living more deeply in my own body.

We then combined some exercises of breathing with body movement and making sounds. Roth told us we don't live much because we still hear from our childhood, "Sit down! Shut up! and Stand straight!" She helped up feel the difference when we are free of these (inner) Parental demands by having us move spontaneously around the room

expressing with body movements while making the following sounds: hissing, groaning, aggression, buzzing, and mumbling.

The next series of exercises had to do with letting the body follow its impulses around the room. Occasionally she would have us freeze in position and check out our grounding.

Our last exercises with Roth involved making sounds. We started with monotones and then got more free in our exploration of tones and sounds. The entire room was vibrating with sounds as each of us did our own thing with our own voices. It was a kind of neat celebration for the closing of a beautiful morning.

The afternoon was free just to enjoy the fabulous beauty of Big Sur. I walked along the cliffs over the sea, enjoyed the sea animals below, sat in the sun, talked, read, slept and prayed. Esalen is a spiritual place in a strange kind of way. One big insight of that afternoon was that I had been trying to accept everyone else but me. As my Clinical Pastoral Education supervisor has more recently pointed out, I may have been trying to accept everyone else in order to avoid dealing with me. But this is another story.

Another insight from the afternoon was: my body is telling other sensitive people where I'm at, but I'm not listening to it myself. I must start paying more attention to it.

And why am I so tense and struggling when I am most effective when in a more relaxed, grounded condition? Even my tennis game shows me that. I appreciated again that lesson in grounding.

It was a meaningful afternoon that led up to a gorgeous sunset over the water and a beautiful dinner. I discovered that evening that I was really enjoying Esalen for the first time. Most of my uptightness was gone. I was unafraid, loose. We started the evening session with a playful pillow fight with everyone who came through the door to our group. Apparently I was not the only one beginning to loosen up.

That evening session was led by Dick Price, a student of Fritz Perls and a founder and director of Esalen Institute. Dick led a combination Gestalt and encounter session. He picked up on the playful mood of the group members which had moved into joke telling. Dick suggested that "Since the mood is story telling, why don't we get into groups of five and talk about how we dream, what we think about dreaming, etc. There is to be no analysis now!" After this discussion, he suggested that we recall and share some dreams in our small groups. On the first

go-around of the larger groups, Dick asked us to tell about some person or object in the dream. On the second go-around we each were to become that object or person. When we got to one couple who were having a real here-and-now problem with each other, he moved them to the center of the room for an encounter. This took most of the evening session with the rest of us assisting with the encounter with the couple.

The next morning, our last session, we spent allowing any unfinished business to be dealt with. The main question was, "What will you wish you had worked on when you leave here today?" This was an exciting, caring session now that everyone had formed a group, a fairly cohesive and warm unit. We closed with lots of hugs and strokes for everyone.

The main strengths of the workshop were its introduction to some of the things going on at Esalen and in the human potential world, the exposure to the very sensitive and skillful facilitators, the natural magnificance of the setting, human love and caring evident in so many people and the feeling everywhere that the individual is of tremendous value. The weaknesses were the limitations of time so that even a survey workshop of Esalen is an inadequate exposure to all that is happening and the occasional nudity that can be a distraction for those of us from more modest environs.

But even there I was reminded of Rollo May's words that:

There is nothing less sexy than sheer nakedness, as a random hour at any nudist camp will prove. It requires the infusion of the imagination to transmute physiology and anatomy into interpersonal experience--into art, into passion, into eros in a million forms which has the power to shake or charm us.⁴

Another weakness of Esalen for the novice is that it is still highly experimental. It cannot be assumed that everything that happens there is helpful.

The workshop title had it right. One has to experience Esalen to understand it. It cannot be described in words. To have made a serious study on third-force psychology while living in California without going to Esalen would have been like doing a study on Roman Catholicism while living in Italy without going to Rome.

Adaptations for Third-Force Model of Chaplain Ministry

Almost everything I have advocated in terms of third-force goals and approaches can be found at Esalen. A tremendous variety of approaches are used to help people reach more of their potential. A chaplain interested in a specific area should order the Esalen catalog from The Esalen Institute, Big Sur, California. Scores of workshop opportunities are described in the catalog.

⁴Rollo May, Love and Will (New York: Delta, 1969), p. 43.

I experienced Esalen as a threatening environment and suspect many other chaplains would be very uncomfortable there. I am not sure that it is worth the risk, especially in some of the more experimental activities. It is worth the risk for those desperate for a particular kind of break-through in their own lives who have not been able to make it with lower-threat groups, for those really interested in the ground-floor workings of the human potential movement, and for the fortunates who are well along the road toward self-actualization.

VIRGINIA SATIR WORKSHOP

The Workshop

At a lecture at UCLA by Dr. William Glasser, the moderator announced that Virginia Satir would be holding a one-day workshop and would need a boisterous family to work with. My wife and I figured our family would qualify and during the intermission, we volunteered and promised to talk with our family. Our children were excited about the opportunity, and we were accepted. So our entire family, with the exception of one daughter away at college, was on hand by nine o'clock on the morning of February 1, 1975, and ready for whatever Satir might do with, for or to us.

Satir is a master of handling large groups and getting people involved. About 700 people attended her

workshop. She first rearranged the platform furniture and microphones so that she could have a maximum of freedom of movement. She then established her contract for the day with her audience, making sure of the hours of the workshop, sharing her assumptions about the day and getting feedback to see if the expectations were compatible.

She opened with a demonstration with "Miss Human Being," a volunteer from the audience. The demonstration was Satir's picture of the human condition. She tied a rope around her subject's middle and then proceeded to tie her up, describing as she went how we are tied up emotionally by many experiences, restrictions, warnings, prohibitions, etc. She tossed the other end of the rope to another person in the audience who represented society. Society was to go everywhere it wanted to go without paying too much attention to what it did to Miss Human Being. Further help was called for--two more volunteers--to help Miss Human Being with her survival. Their task was to keep the rope around her neck from choking her as society moved around. Miss Human Being was then instructed to "be spontaneous." Obviously her handicap was too great. "The two protectors," observes Satir at this point, "look like a mother and father trying to protect their child and insure her survival." Miss Human Being has to be helped. She cannot at this point meet her own needs. As therapists, helping persons, our job is to free the tied-up person.

Step by step Satir sets the model free by removing the blindfold so she can see, listening to her when she asks for help to take the ropes off her hands and helping her with that task. At that point there are many things the patient can do for herself, for example take risks, necessary for further freedom and growth.

She also demonstrated communication as essential to human relationships by allowing the entire group to divide itself into groups of five and to experience in those groups both helpful and unhelpful kinds of communication. Each of the groups became a family of their own design. The task of the families was to simply plan a family outing. The catch to it was that in each family there was at least one member who would use each of the following forms of communication: placating, blaming, super reasonable, and irrelevant.

Using one of the made-up families, she put them in exaggerated physical conditions depicting each of the four forms of unhelpful communication. She thus depicted the impossibility of any helpful communication happening while these forms are being used. She also used body positioning to demonstrate the need for self-worth and need satisfaction.

Most of the afternoon session was spent with our family. Each of us introduced ourselves as we tested our seven individual microphones and got acquainted with Satir. We made a curve putting in an extra chair for our missing

daughter. We then asked a young lady to become Karen's stand-in. Satir works with a family assuming that to be absent does not mean that her presence is not felt. Each member of the family was given an opportunity to tell of something that we would like to see improved and with whom we would like to work that out. She then proceeded with great sensitivity and caring to help us work out those communication problems. She helped each person express as clearly as possible what we were feeling, used body positioning to help us see as well as hear what we were saying to each other, and helped us to hear what was being said to us. A month after this experience we are seeing much improvement in our communication at home. We still use her body positioning to remind each other when we are using poor communication techniques or attitudes.

Adaptations for Third-Force Model of Chaplain Ministry

The chaplain will find Satir's approach helpful in family counseling and in family camps or other settings where he or she wants to help families learn to nurture one another and to improve communications. The goals of third-force psychology can probably best be reached when entire families learn to help their members reach more of their potential. The chaplain can aid this process by using some systematic approach to helping families. The works of Virginia Satir could be the resource the chaplain needs to

to develop a system. Her book, Peoplemaking,⁵ is an excellent study guide for the chaplain and is readable enough for the families to enjoy. Her descriptions of how people relate to one another under stress are humorous and easy to remember and use in the family.

For best results in the chapel, I would recommend bringing several families together for a one-day workshop. I would use the rope demonstration to help families feel the need for freeing one another to become what God intended each to become. I have used this demonstration twice and both times people got in touch with deep feelings about having been "tied up" in a family relationship. I would allow plenty of time for the families to talk about this--possibly mixing the families so they could talk freely in small clusters with people of a family other than their own.

Using Peoplemaking for an understanding of the placator, blamer, super-reasoner, and irrelevant by-stander, I would ask the families to use the exercise in which they plan an outing while everyone in the group plays one of the above roles. Then after sharing some thoughts on good family communication, I would ask them to plan a real family outing practicing the use of these skills. We would then discuss the two approaches to decision-making.

⁵Virginia Satir, Peoplemaking (Palo Alto, CA: Science and Behavior Books, 1972).

I might work with a family in a manner similar to that used by Satir with our family, providing an opportunity for the larger group to interact and debrief at the close. The value of such a demonstration and involvement would be to help families see the value and method of improving communications and to give them hope.

These and other exercises and questions for families to use at home are all included in Peoplemaking.

MARRIAGE ENCOUNTER

The Workshop

One of the couples my wife and I worked with in our early group experiments in Spain returned to the United States and became involved in the marriage-encounter movement, sponsored by the Roman Catholic Church. We have followed their personal and relationship growth and their high enthusiasm for the marriage-encounter weekend. At their invitation we attend such a weekend under their leadership in Galt, California. We arrived at the rather barren and bleak-looking boarding school on Friday evening at seven-thirty. One of the couples on the leadership team met us at the door and helped us carry our luggage from the car to our assigned room. In the room was a lit candle, a cheery bouquet of daisies and a welcoming note. The room had the personality of the boarder who lives there during the week

but spends weekends at home with his family. We were also given a hand-made banner with the one word, "ENJOY," on it. Snacks donated by attending couples were set up on a big table where we could help ourselves as we desired.

The format of the weekend followed the pattern of (1) a presentation of some aspect of marriage by the leadership team, (2) a time of personal reflection and (3) a couple dialogue.

The introduction to the weekend included an opening prayer, greetings from the team, a brief history of marriage-encounter. The team members, two married couples and two priests, each gave some information pertaining to the weekend. We were each asked to introduce our spouse including something we wanted the group to know about them. We were then advised that this would be the last time we would be asked to share anything with the total group. The first of many questions we were asked to write out answers to during our personal reflection and then to share with our spouse was, "What are my hopes for this weekend with you!" We were given five minutes to reflect and write and five minutes with our spouses in dialogue on the answers.

A bell was rung each time we were to switch activities. One of the married couples talked about some techniques for writing our feelings. They modeled self-disclosure and openness as they talked. The priest looked out of place and seemed to be struggling to fit in. As it

turned out later, he began to share his own personal and interpersonal growth experiences and he did have a great deal to offer in the area of communication and dialogue.

The second set of questions for our consideration was, "What good feelings do I have about you right now?" and "What good feelings do I have about us right now?" This was the last discussion of the evening, and we were free to dialogue on this positive note as long as we pleased.

Saturday morning we opened with the "I Phase" of the weekend. The team gave a presentation on masks, self-disclosure, a highlight of which was the priest disclosing that he discovered after many years of wearing the mask of perfect priest and imitation saint, "that the audience was not applauding his act." The team played a recording of Aldonza's song from the musical, "Man From LaMancha," and gave us the following questions to work on: "What strengths do I bring to our relationship?" and "What pretenses (masks) do I bring to our relationship?"

The next session had to do with the crisis of marriage in the modern world. The couple in charge talked about the crisis or turning point in their own marriage which had to do mainly with the development of good communication and with marriage encounter as a vital part of their change to more openness and sensitivity. They then discussed the following "Rules for Dialogue."

RULES FOR DIALOGUE

1. Do not reveal things that should be kept secret because of profession of conscience. Do not try to find out such things, either. An example would be the case of a medical doctor who might know things about someone that he should not tell.
2. NEVER use a secret shared in confidence as a weapon. That is, if your spouse shares something with you in trust during a feeling of confidence, NEVER let yourself refer to that knowledge during a quarrel. Also, try never to make your spouse feel guilty or despicable by revealing your own feelings.
3. Be prepared to received all the things your spouse reveals to you without anger. Put your feelings out of the way for the time and concentrate on how your spouse is really feeling. Get inside one another. Feel what the other is feeling.
4. Trust your partner. Risk being more and more honest. Plan on his/her receiving your confidence with love.
5. Trust your marriage. Real dialogue says, "I love you enough to share this." Each dialogue - even when it is painful - is an act of love. It is a way of saying, "I do trust our marriage."
6. SHOW your spouse that you love and trust him/her. Non-verbal messages are sometimes the strongest of all. Use non-verbal messages to say, "I trust. I accept. I love." For example: Really look at the other. Sit close together. Hold hands. Kiss.

The fourth personal reflection time was spent checking the following questionnaire and then discussing it with our spouse:

SYMPTOMS OF SPIRITUAL DIVORCE

FOR DIALOGUE: 1. Check each item which seems to you to be a symptom of disillusion or separation in your marriage.
2. How do I feel about these symptoms that exist between us in our marriage?

1. Frequent or habitual depression or feelings of sadness.
2. Feelings of boredom and emptiness, of disillusionment.
3. Frequent bad humor and tension between couple or in the family.
4. Feelings of being alone and of not being understood.
5. Indifference to each other's problems.
6. Frequent coldness in the relationship.
7. Lack of small courtesies and sweetness.
8. Lack of tenderness in sexual relations.
9. Lack of appreciation of each other.
10. Lack of, or loss of, a sense of wonder about one another.
11. Constant teasing.
12. Nagging.
13. Lack of planning things together.
14. More confidence in a third person than with one another.
15. Lack of dialogue and intimate communication.
16. Mechanical, routine, and surface level of most communication.
17. Frequent quarrels
 - in the bedroom
 - in front of the children
 - in front of anybody.
18. Ridicule of one another.
19. Rude words, insults, sarcasm.
20. Superficial level of living; "escapes" in liquor, drugs, job, TV, etc.
21. Isolated religious life; lack of common religious experience.
22. No interest in being of service to others.
23. Conflict in the area of serving others.

The Saturday afternoon session opened with the group singing, "The Battle Hymn of the Republic," followed by a reading on the parable of the sower and a team presentation of the idea that God is speaking, sowing the seed of his word, through our spouses. Our questions to deal with included, "What are my feelings when I am not open and don't share all of myself with you?" and "What are my feelings when you don't listen to me?"

The next phase was on "Reaching Out" which had to do with refusing to control feelings and reaching out to each other in empathy. The sex dialogue was discussed here. The priest gave an outstanding definition of sin which he had heard from another priest who had said, "At ten my father taught me sin. He said, 'You are becoming a man now. No more hugging and kissing. From now on we shake hands firmly. There will be no more crying.' He taught me to deny my own feelings and that is sin."

The team went on to develop "God's Plan for Our Marriage," reminding us that we were created to be with others. Each gave personal experiences of being along emphasizing their need for other people. They read the Genesis account of the creation of man and woman. They discussed the beauty and plan of husbands and wives complementing each other. Our question to develop was, "In what three events of our married life have I felt most united with you?"

The evening session was developed around the theme "Confidence in Dialogue." We listened to "Dulcinea Reprise" and "The Impossible Dream" from "Man from LaMancha." One couple shared about the wall they had built in their marriage and what they had to do about it. We were then given two sentence-completion sentences to work on. They were, "I have not felt confident sharing my feelings about _____" and "My fears are _____." This sharing time was followed by a candlelight ritual and emphasis on reconciliation.

Sunday morning we moved into the "Joy Phase." Most of the morning was spent on the following evaluation with sixty minutes allotted for reflecting and writing and sixty minutes for dialogue with the spouse:

MARRIAGE EVALUATION

Answer each question in order, even
if you write only a few words.

MYSELF

1. What are my reasons for wanting to go on living?
2. What are my reasons for wanting to go on living with you?
3. What is my main failing as a husband (or wife)?
4. What is my main failing as a father (or mother)?
5. What is my best quality as a man (or woman)?
6. What specific way can I become a better Christian?

THE TWO OF US TOGETHER

1. What do I like most about you?
2. What bothers me most about you?
3. What is it that most unites us?
4. What is it that most separates us?
5. How can we increase our confidence in each other?
6. In what specific way do I need your help?
7. In what specific way can I help you?
8. Am I satisfied with our sexual relations?
9. How can we improve our marriage?

THE TWO OF US AND GOD

1. Are we helping each other to know and fulfill God's Plan?
2. What separates us from Him?
3. What is drawing us closer to Him?

4. What sacramental graces do we need the most in order to be better friends and co-workers with God? (Reconciliation, joy, parenthood, social service, prayer, intimacy...these are examples of sacramental graces.)
5. What does God expect of us at this period of our lives?

CHILDREN

1. Do we have the children God wants us to have? Are we responsible for them?
2. How do we feel toward each child?
3. Where do we agree and where do we disagree about them?
4. In what areas are we giving them a model to live by?
5. In what areas are we giving bad example to them?
6. How do we communicate with them? Just by giving directions? By real dialogue? Do we listen to them.

(For those without children)

1. Have we discovered God's Plan for us, some way to "give life" through service or through relationship.
2. Do we have some definite mission in the church and in society?
3. How can we accomplish this?

RELATIVES

1. Are we at peace with them all?
2. Do any of them interfere with our married life? If so, how can we help each other do something about that?
3. Can we and should we be doing something more than we already are for any of them? Who? What?

NEIGHBORS

1. Is our home open and warm? Are we hospitable?
2. Are other people important to us? Do we have good friends?
3. Are we neighborly to people who are different from us (in race, color, religion, education, ideal, etc.)? Who? How can we improve in this?

OUR HOME

1. Do we have fun together as a family?
2. How can we increase joy and unity in our family?

COMMUNITY

1. How can we carry the message of the Christian family to others?
2. In a spirit of poverty, how can we arrange our family affairs so we have time and money to serve God's people? What specific community service can we help in?

"Vitality in Marriage" was the afternoon theme with talks and questions such as, "What are the times I feel most fully in love with you?", and "How do I feel about the openness of our home?" and "In what way do our commitments strengthen or detract from our unity?"

The first question was answered in the form of a love letter which the team will mail to our spouses at a later date.

The closing session was a celebration of the love feast, communion. The priest brought a very appropriate homily emphasizing our journey we had just taken over the past two days. Everyone was invited to participate as we broke bread and fed it to our spouses and drank from the common cup of wine.

Adaptations for Third-Force Model of Chaplain Ministry

Such a popular and well-organized attempt to improve normal marriages should be experienced by every chaplain. A number of our Air Force bases are now conducting these, usually sponsored by the Chapels. The one reported on above was sponsored by Beale Air Force Base.

Psychologically the approach fits into the third-force goal of reaching more and more of one's potential. Each couple is helped to come to a deeper realization that they are made in the image of God. It is this image that they are called to make real in their relationship.

The idea is that each person must first encounter himself or herself where one should see one's own faults, weaknesses and egoism--instead of the spouse's faults. Then if the spouse does the same, the couple can reach out toward each other.

A chaplain wishing to use the program as designed by one of the two major divisions of the movement, National Marriage Encounter or Worldwide Marriage Encounter, should have no difficulty setting it up. Those who might prefer to adapt it to fit their own needs might consider the following:

My wife and I felt it was too structured and too demanding. By Saturday afternoon we were resisting the heavy structure. The rhythm became too monotonous.

The general leadership contained too much of an authoritarian tone. The priest always had to be at the table while others were making presentations. I frequently felt talked down to, a Parent-Child transaction with my inner Child often rebelling.

The great resource of eight married couples went untapped. We drew from the two leadership couples and, of course, from our own marriage, but there was no time to get in touch with all the other couples who could have given us a great deal.

Furthermore, although most of these couples live in the same geographical area, there is no attempt made to

help them contract to work together in an on-going fashion. A reunion is scheduled for three weeks after the weekend for checking up on each other working on some more questions.

Still, the marriage encounter weekend is a relatively low threat, systematic, tested and successful approach for multitudes of married couples looking for help in enriching their marriages.

SUMMARY

In general, to make workshops and associated resources applicable to the ministry of the Air Force chaplain, I would make the following suggestions:

The chaplain should take advantage of all Air Force-sponsored workshops and learning experiences. New workshop opportunities are currently being explored and evaluated for applicability to the Air Force chaplaincy. A new attempt is being made to help chaplains attend the workshop that most fits his particular needs and interests. This is a very helpful gesture being made by our Chief of Chaplains and the professional division.

The chaplain should not only attend, but plan to get involved, to take some risks and invite some breakthroughs in his own life. I have seen too many chaplains go home from such workshops complaining that it was a waste of

time. It was. But they were not aware that it was sometimes their own refusal to get involved that made it a waste.

In addition to Air Force-sponsored growth opportunities, explore the possibilities of attending those sometimes conducted by university centers, public schools, local mental-health and drug-abuse agencies, social-action agencies, medical centers and religious organizations.

And don't be afraid to experiment in your parishes. Don't sell yourself short and don't try to be the expert either. Let your people know what you have to offer, your limitations, your anxieties, and your willingness to get in and struggle with them.

Chapter 5

THE GROWTH-GROUP MODEL OF HOWARD CLINEBELL

Having briefly surveyed the first and second forces of psychology, examined the offerings of the third-force psychologically and theologically, and having explored some possible approaches to the use of the third-force through workshops, I would now turn to look more closely at one particular model for growth. It is the model which I feel is most appropriate for use by Air Force chaplains. It takes seriously the goals of the third-force discussed previously. It is a model adaptable to a wide range of theological positions. At one time Clinebell thought his model would not work well with the more conservative, evangelical groups, but this is being disproven. It can be used to meet the needs of people of all ages. It avoids the pitfalls of other approaches that attempt to help people by talking down to them, moralizing, treating them as incompetants or crazy. It concentrates on "making well people better." It starts with people where they are, affirms them, and moves with them as they grow. It is the growth-group model as designed by Howard J. Clinebell, Professor of Pastoral Counseling at the School of Theology at Claremont (California).

I first met Howard Clinebell at an Air Force sponsored Career Development Institute at Southern Methodist University in 1976. I was impressed then with the sensitive, purposeful and perceptive way he dealt with that challenging group of chaplains. He was, in effect, introducing many of us to the dynamics and possibilities of small growth groups.

In subsequent years I kept up with much of his developing thought through his books. I found his Basic Types of Pastoral Counseling,¹ The People Dynamic,² and The Intimate Marriage³ (co-authored with his wife, Charlotte) to be especially helpful as I attempted to develop my own style of small group leadership.

In 1974 when given an opportunity to return to school for a year of updating and specializing in pastoral care studies, I selected a course of study which would enable me to experience Howard Clinebell at first hand. His development of the growth-group model is the approach that makes the most sense to me as pastoral counselor, pastor and

¹Howard J. Clinebell, Jr., Basic Types of Pastoral Counseling (Nashville: Abingdon Press, 1966).

²Howard J. Clinebell, Jr., The People Dynamic (New York: Harper & Row, 1972)

³Howard J. Clinebell, Jr., and Charlotte H. Clinebell, The Intimate Marriage (New York: Harper & Row, 1970)

chaplain. The following summary of his growth group model comes from the above mentioned books and from his lectures.

Fitting in with the human potential motif and the needs of many of us in our personal and professional development, Clinebell emphasizes the growth group as a very practical approach to helping people develop their unused potential. He concentrates on their unused strengths and abilities. He identifies these characteristics of the growth group as he envisions it:

1. "A dominant (though not exclusive) purpose is the personal growth of participants--emotionally, interpersonally, intellectually, spiritually."
2. "A growth-facilitating style of leadership is used--first by the designated leader and gradually by the entire group so that the group itself becomes an instrument of growth."
3. "The growth-orientation is the guiding perspective; the emphasis is more on unused potential, here-and-now effectiveness in living, and future goals--than on past failures, problems, and pathology."
4. "The group is composed of relatively functional people so that its aim is 'making well people better.'"
5. "It is small enough to allow group trust and depth relationships to develop."
6. "There is a two-way movement from personal feelings to relevant content, i.e., it blends groups counseling and person-centered education."
7. "Applying learning from group experiences to relationships outside the group is encouraged as an essential part of personal growth."

8. "The group encourages constructive changes in both attitudes and feelings on the one hand, and in behavior and relationships on the other."⁴

Of interest to the chaplain is Clinebell's attempt to have a balanced emphasis on what he calls "the three interdependent dimensions of human development--inreach, outreach, and upreach."⁵ Inreach has to do with what we have been calling awareness and aliveness to oneself. It has to do with getting in touch with one's inner self, the deeper feelings. Outreach has to do with a helpful relationship with other people. It also involves awareness--awareness of the needs of others and responding to those needs appropriately. Upreach is the improvement of relationships with God, an upward faith growth.

Clinebell makes the process memorable with a simple growth formula: caring + confrontation = growth.

KEY FACTORS IN THE CREATION OF A GROWTH ENVIRONMENT

Length and Frequency of Group Settings

After acknowledging the need for designing the group format to fit the needs of any particular situation,

⁴Clinebell, The People Dynamic, pp. 3-4.

⁵Ibid., p. 5.

Clinebell suggests the following range of possibilities of growth-group formats:

Weekly meeting of one and half to two hours--the "standard" approach drawn from the group psychotherapy model.

A three-to-six hour meeting every other week-e.g., Sunday afternoon, or a long evening beginning perhaps with a snack meal.

An all day meeting--8:30 A.M. to 6:00 P.M.--once a month. (Groups with the above formats vary in length from three to twelve months and more.)

An intensive weekend--Friday evening through Sunday after lunch--in a renewal retreat, human relations plunge, growth happening, etc.

A nonstop, twenty-four-hour marathon. Those who need to sleep do so in the room where growth work is continuing. To avoid the flow, meals are brought in. (As a general rule, concentrated growth meetings should be followed by a series of at least three or four weekly sessions to help participants continue growth work and apply their learnings to their everyday living.)

An intensive three-to-ten day growth seminar or workshop, combining small growth groups and larger groups for growth-stimulation through awareness exercises, mini-lectures, roleplaying, creative films, etc.

A regular weekly session of one and one-half hours with a mini-marathon (six to twelve hours) once every month or two. The extended sessions intensify sharing, deepen group trust, and help those who find it difficult to risk being open.⁶

When scheduling and structuring time for growth experiences, the military chaplain will want to keep in mind the time demands of the mission of the base, the peculiarities of shift workers and the possibility of temporary duty assignments away from the base. The chaplain will keep in mind the demands of home, school and community. I

⁶Ibid., pp. 17-18.

tend to favor mini-marathon or retreat schedules especially for beginning group members. This format insures that the people will be there for the very important first twelve or fourteen hours. Newcomers to the growth group process need this much time to get comfortable with the process and to want to continue. The same number of hours spread out over several weekly meetings gives too much opportunity to drop out before the member is really in, before the group is really a group.

So far as the scheduling is concerned I find it most important to keep the potential newcomers to the growth group process in mind. People with more experience in groups know its value and will negotiate to be there if at all possible.

A chaplain visiting isolated sites has a unique opportunity for the mini-marathon approach. Commanders usually welcome such diversions from the monotonous life of the site. The personnel are often lonely, bored and irritable. They have a lot of time to read and to think. They can be ready for a meaningful experience if properly prepared through advance planning and communication with the chaplain.

Group Size

A group cannot be too large if it is to become a trusting environment where real sharing can take place. Too large a group will limit each member's "air time" as well as his willingness to talk about difficult problems. A group that is too small does not provide the variety of in-put from group members which is essential for any help to come from the sharing. Clinebell prefers to see groups range from seven to twelve. Depending upon the experience of the facilitator, the maturity of the members and the purpose of the group, this could vary slightly; but probably the group should never have fewer than five nor more than fourteen unless the facilitator is skilled and is open to options such as sub-groups.⁷

Group Meeting Place

Clinebell has only two really essential requirements for the meeting place. It must be private enough to avoid interruptions and just comfortable enough to insure that the creature concerns do not interfere with the work that needs to be done. The surroundings will affect the work of the group and this needs to be considered in selecting the place.⁸

⁷Ibid., pp. 20-21. ⁸Ibid., p. 23.

Here again I find myself favoring a retreat setting and format for military people. The young adults, the non-careerists especially, want to get away from the rigidity of the system they are working in. For some, everything on base, including the base chapel, is a symbol of an authoritarian machine which at least temporarily controls much of their life. They have difficulty imagining anything humanizing taking place inside those gates. Away from their "prison" they seem to relax, see the chaplain and other group members as persons, and get with the program faster.

On the other hand, it may be that this is where they need to deal with these feelings. Perhaps comfort and escape from reality do not help the process. If this is true, it can still happen later after the trust and group relationships are established.

To meet in homes is one other possibility. They are more humanizing in appearance and more comfortable. They may even be too comfortable for the kind of hard work that needs to get off the ground. This can sometimes be avoided by pushing the overstuffed chairs back and getting together on the floor. Also, I find that too often privacy, freedom from distractions, and freedom to make noise is inhibited in homes.

Meanwhile, back at the chapel, it is good to have one good group room available for group work. It should be carpeted, with plenty of moving about room and big fluffy pillows.

The Recruiting Process

All of the normal advertising media available are appropriate for the growth-group advance publicity. I have found that nothing is as effective in this difficult type of recruiting as what Clinebell calls the "grapevine." The word of mouth advertising by satisfied customers is the best publicity going for the growth group. People are suspicious of this type of group and reassurance can best come from someone else who was afraid but found it to be worth the risk. Clinebell cites the success of one minister who uses the leader-types for this purpose. Perhaps the best place to start is with these leaders. They will help promote future groups and will, at the same time, dispel the idea that these groups are only for very disturbed people with heavy problems.⁹

Selection of Members

Although screening of potential members is not always possible or feasible, the facilitator should be aware

⁹Ibid., pp. 24-26.

of those who are likely not to profit from the group. Clinebell suggests the facilitator might do well to meet with any registrants he does not know. Those who would not fit in might be referred to other existing, more appropriate groups.¹⁰

Some kind of advanced personal interview seems especially important in the military community where the more rigid, conservative, and authoritarian people tend to live. If the chaplain suspects that he has some of these persons planning to attend, a visit might be helpful. The chaplain may want to clarify the kinds of things that he or she expects to happen. The chaplain may want to do no more than "size up" the person and be prepared to deal with him or her appropriately in the group. Groups generally have a way of dealing with anyone who threatens their group life so the chaplain may never have to. It is better if he doesn't. Or, better still, the person may already know or soon discover his or her problem and ask the group to help him or her with it. One such person gave our growth group a line I will never forget when he finally commented, "I come on strong looking for answers."

Another advantage to the chaplain knowing something about prospective group members has to do with a more appropriate group placement. If a person is psychotic, for example, he or she may need to be referred to the mental-health clinic or seen separately from the group by the

chaplain. Persons desiring to delve into their past, their problems or their pathology may not work out well in this type of growth experience.

The Initial Meeting

I see Clinebell's initial meeting in terms of three goals: contract, contact, and guidelines. The contract has to do with the expectations and the realities of the group process. Although almost everyone in a given group heard the same announcement, it is my experience that no two expect exactly the same thing. The first session is the time to get these expectations out and deal with them.

Clinebell says, "It is important--during the first session--to give each person an opportunity to describe his growth goals."¹¹

The first session is also obviously a get-acquainted session, at time to begin the process of getting connected to each other. One way to do this is to touch physically in a manner that is not excessively threatening. A good way to do this is to have the group form a circle, holding hands and talking about how this feels. Giving the participants something specific to talk about with another person can help them get into the communication of feelings.

¹¹Ibid., pp. 27-30.

They can discuss "Why I am here tonight," "What I'm afraid will happen," "What I hope to do differently with my life in the next year, " etc.

Clinebell reminds us that it is important for the facilitator to share his own feelings, demonstrating the behavior that is required if the group is to move into meaningful relationships and significant material.

Clinebell insists on the airing of all negative feelings about this new group, such as bad feelings based on rumors or realities about other similar groups.

Out of this discussion some guidelines can be appropriately and naturally added to the contract. Some of the suggested guidelines might include:

"Everyone's views and feelings are valued."

"Our main attention will be on current happenings."

"What others say in the group will be treated as confidential."

"Insights and ways of relating which develop here are used between sessions."

"Groups like this become effective if members agree to give them priority and to attend sessions unless prevented by illness or serious problems from doing so."

"Some people get discouraged after a few sessions and drop out. If you should feel this way, I'd like to suggest that you attend at least the first four of five sessions before you make a decision."

These guidelines must not become "symbols of leader-dominance." The group must own them.¹²

Military community groups are sensitive to regulations. Some are dependent on them and will insist that the chaplain or facilitator of the group be very specific and complete about guidelines for the group behavior. Others are fed up with regulations and will rebel at anything that sounds like another one. Others appreciate regulations in their place and recognize that growth groups are not the place. I would suggest following Clinebell's procedure, taking plenty of time to hear out all negative feelings and encouraging the group to establish its own ground rules. The facilitator may want to add those that his or her experience indicate might be helpful, but the group still must buy into even these suggestions.

Stages in the Life of a Group

There are some definitive, predictable, typical states in the life cycle of a group. Clinebell's identification of these stages follows:

Stage 1: Initial anxiety, testing, and attempts at connecting.

¹²Ibid.

Stage 2: The honeymoon. The dominant feelings at this stage are euphoria and enjoyment of group camaraderie.

Stage 3: Frustration and questioning.

Stage 4: Risking and trusting.

Stage 5: Effective growth work.

Stage 6: Closing. Clinebell says, "There are four things I do, at least in a brief way, at the end of nearly every session, and in a more systematic manner as a group's termination nears:

(1) Attempt to deal with unfinished feelings and relating.

(2) Ask what continuing growth goals and plans there are.

(3) Evaluate the session (or the entire group experience).

(4) Leave-taking. Symbolizing and celebrating what have been experienced together give a group a sense of completion.¹³

Rank Structure

In the military setting (and most others) one other problem area will need attention if an atmosphere of freedom to grow is to be created. This is the rank system which

¹³Ibid., pp. 31-35.

almost always functions as a barrier to communication. The very visible rank system of the military lets everybody know just where one is in the system, how much money they make, how much power they have, how much recognition they have received from the system. In some ways this helps to cut down on a lot of guessing games. The problem it creates for the small group has to do with all the images and stereotypes associated with the various ranks.

The low-ranking enlisted man may feel very intimidated by everyone else in the system including the dependents of higher-ranking personnel. The old-time sergeant may look with contempt on the militarily-green, but college-bred lieutenant. The lieutenant may be scared to death that someone will discover he is not as smart as he is supposed to be. The colonel may well be the loneliest person in the room. The dependents may feel like an out-of-place, tag-along as the very name dependent implies. Can such a mixture make it? It can, but only with a great deal of concentration, probably early in the group life, on what their rank means to them and whether they want out of their rank-boxes. As with any negative feelings, these must be explored if the growth is to take place.

Incidentally, I have seen the rank structure as less of a problem in the hospital and chapel settings than in some other on-base groups.

LEADERSHIP AND THE USE OF TOOLS FOR GROWTH GROUPS

To be an effective facilitator of the growth requires that the facilitator be a growing person himself and that he develop growth-facilitating skills. A look at Clinebell's ideas on leadership and the leader's tools follows.

Growth Leadership Functions.

1. "The leader assembles and launches the group."
2. "By example, he teaches growth-awakening relating. A growth-facilitator style is caught by members as much as it is taught."
3. "The leader facilitates development of group identity through significant relating and sharing."
4. "The leader maintains awareness of both the individual and the group organism."
5. "The leader focuses on releasing the unused potentialities of individuals and the group, thus encouraging group members to do the same."
6. "The leader encourages the group to employ the growth formula--caring plus confrontation produces growth'speaking the truth is love.'¹⁴"

¹⁴Eph. 4:15

7. "The leader offers tools for enhancing communication and practicing deeper relating."

8. "The leader helps individuals who need further support or involvement."¹⁵

Co-Leaders in Growth Groups

Clinebell gives the following helpful list of advantages in co-leadership:

Co-leaders can give each other continuing, evaluative feedback and compare their perceptions of group interaction.

Members have an opportunity to do growth-work vis-a-vis two different styles of leadership and authority.

If one leader is unavailable on a given day, the continuity of the group is not interrupted.

Male and female co-leaders provide opportunities for growth in relation to authority-figures of both sexes.¹⁶

It is very important to have open communication between the co-leaders both in the group sessions and outside.

Coping Constructively With Group Problems

Clinebell lists some of the more common group problems and gives some suggested ways of dealing with these:

Superficial, unproductive sessions. Simply asking, "What is happening?" may be all that is needed to move the group into an evaluation, hopefully an honest one. Members

¹⁵Clinebell, The People Dynamic, pp. 37-39.

¹⁶Ibid., p. 43.

may feel their needs are being ignored, that the leader is dominating, the guidelines are not being followed, or some other inhibiting factor. Their discussion of the problem may be all that is needed.

Silent Member and Monopolizer. Ask the group how they feel toward the individual involved.

The Disturbed Member. Giving individual attention either at the close of the session or in a private session is usually appropriate and adequate.

Threatening the Establishment. Clinebell says, "Administrators who are rigid, 'organization man' types find any group which nurtures free spirits an irritant if not an outright threat to their values and life style."¹⁷ Since this is so commonly found in the Air Force structure, I am quoting a lengthy but important paragraph from Clinebell:

How one handles opposition depends on its nature and one's power position in the organization. Good institutional diplomacy and public relations are helpful in reducing opposition to a minimum--e.g., interpreting the nature and purposes of a proposed group and obtaining official approval. Reporting on the group program to a governing board, in a way that does not violate group confidence, helps allay anxieties that could otherwise sabotage the program. If opposition is violent and not ameliorated by evidence that the group program is

¹⁷Ibid., p. 46.

responsibly led and constructive, one has several alternatives. Ignore it, if your internal power position is strong; beat a strategic retreat, at least temporarily, from leading groups at all; or find a freer base of operations. It's impossible to be a liberating facilitator when you feel trapped or painfully vulnerable.¹⁸

A chaplain who is not free to conduct his groups in the Chapel due to such a power struggle with the installation chaplain may find he can do exactly the same thing through the Social Actions Office or the Mental Health Clinic. Or, if his or her opposition is from the base or wing commander, the chaplain may find sanctuary in the chapel when operation in other on-base arenas is made too difficult.

In either event, from the chaplain's perspective, the threat against the establishment in reality may be a threat to the chaplain's own position within the establishment. The chaplain may have to risk his or her own promotion or job in order to pursue a dynamic growth-oriented ministry. The unique position of the military chaplain is that he or she must work within the framework of two rigid, authoritarian systems at the same time--the military and the church. I believe it is possible to help both become more caring, person-centered institutions. I think I am prepared to run some risks in that direction.

¹⁸Ibid.

Awareness and Communication Tools

There are many books on the market with ready-made awareness exercises in them. Once some of these have been used, it is easy to invent still more to fit the immediate need. The need comes out of our difficulty in getting beyond the words to feelings. If we can combine some non-verbal exercises with our words, we can enhance both awareness and communication. We tend to use our words and our intellectualizing to pretend, keep distance, control and hide. Exercises, properly used and timed, can be of real help to us in getting into the immediate feeling experience. They can also help develop a bond of community in a remarkably short time.

Clinebell gives the following guidelines for the appropriate use of awareness and communication exercises:

- (1) Use them only as one segment of an ongoing group experience so that the learning opportunities they provide can be utilized fully.
- (2) Always debrief the experience by ample discussion after each exercise. In larger groups, debrief in circles of five to seven.
- (3) Make it clear that each person's response is O.K. for him.

(4) Suggest that those with physical problems not participate in vigorous exercises....

(5) As leader, participate in the exercises.¹⁹

Training for Growth-Group Leadership

Three dimensions of training for growth-group leadership are identified by Clinebell. The first step is participation in at least one well-led growth-group. He further suggests that a would-be leader take advantage of all the intensive growth workshops, marathons, and retreats that one can find.

Step two is the acquisition of a basic understanding of key concepts in interpersonal and group dynamics, group counseling and therapy, and the human potentials movement. Of course, reading, lectures, and training courses also help.

The third step is to practice through co-leading with and experienced leader or facilitate under the supervision of a skilled facilitator.²⁰

¹⁹Ibid., pp. 47-48.

²⁰Ibid., pp. 53-54.

Evaluating Your Groups

In addition to the verbal debriefings and evaluations, Clinebell suggests the use of a post-meeting and end-of-group sentence completion form such as:

In this group, the most helpful things were:

The least helpful things were:

My strongest feelings were:

In future groups I hope that:²¹

CONCLUSION

With imagination, the chaplain motivated to do so can take The People Dynamic and create a program which will enable people to catch a vision of their own growth possibilities, set realistic goals and with the aid of group caring and confrontation move out toward those goals.

With sensitivity, diplomacy and good public relations, the chaplain can work within the military and church establishments to create an environment which dignifies the human being in an enlivening kind of way.

²¹Ibid., p. 55.

With some investment of time, a willingness to risk changing himself or herself, and a desire to model third-force kinds of goals, the chaplain can become a change agent in his staff, his chapel family and the larger military community.

Chapter 6

USING THE SMALL GROWTH GROUP IN THE AIR FORCE CHAPLAINCY

It remains to be demonstrated how third-force psychology and the small-group approach can be combined in a workable program for Air Force chaplains. My approach is to describe how I believe several kinds of small groups can be designed to fit the needs of the local chapel.

First, I would like to present a model for a basic communication skills group. Since many of our people are beyond this, I would push it and repeat it several times each year so long as there are people among us who need these basic communication tools.

Secondly, I have included a marriage-enrichment retreat model. This model is patterned mainly after the materials presented in Howard and Charlotte Clinebell's book, The Intimate Marriage. I would promote it as a way of helping couples with reasonably healthy marriages to enrich those marriage relationships. It is designed to assist married couples of all ages.

Thirdly, due to the fact that military people are so frequently faced with career decisions, I am including a growth-group model on life planning. Such a model could be adapted for young people, dependents or military

personnel; for those serving only a short time in the military; for careerists along the way; and for those facing retirement.

The fourth model is an example of how the Bible and particularly the ministry of Jesus takes on new meaning and significance through the use of small groups. It is an experiential approach to understanding how Jesus dealt with people in the course of his ministry.

These models, along with the growth-group model described in chapter five, are but examples of some of the many ways third-force psychology and small groups can be used by the Air Force chaplain. Perhaps the starting place for any chaplain is to form a small group of staff members or parish council, develop a real caring and communicating community with them and then, with them, begin to explore the most urgent needs for small groups within the larger family. This group would want to look carefully at existing groups to see what kind of life can be breathed into them, what the Holy Spirit might be able to do in them as they are nurtured to life. What natural leaders, nurturing-type people are available for training and leadership? Begin somewhere, with someone who is concerned. Then together help what needs to happen, happen.

BASIC COMMUNICATION WORKSHOP MODEL

Purpose:

To understand the nature of effective interpersonal communication and to learn to use the basic skills involved.

Psychological Basis:

Communication is constantly going on between persons --verbally and non-verbally, consciously and unconsciously, cognitively and affectively, helpfully and unhelpfully. In order to reach the third-force goals through small groups, it is essential that communication skills be acquired and constantly sharpened. Virginia Satir states,

I see communication as a huge umbrella that covers and affects all that goes on between human beings. Once a human being has arrived on the earth, communication is the largest single factor determining what kinds of relationships he makes with others and what happens to him in the world about him. How he manages his survival, how he makes sense, how he connects with his own divinity--all are largely dependent on his communication skills.¹

Theological Basis

As unique individuals created to live in community with others we have no choice but to develop communication skills. The more complicated life becomes, the more we are

¹Virginia Satir, Peoplemaking (Palo Alto: Science and Behavior Books, 1972), p. 30.

thrown together with other people, the more essential good communication is. Sin has separated us from each other; communication is the process of reconciliation. Sin has separated us from God; communication, particularly the communication of the cross, the process of reconciliation. The church is a communication center where signals are constantly being sent out and recieved, to and from God, the members, and the world. The development of communication skills within the church is not merely a nice-to-have item. This is the heartbeat of our life.

Advance Publicity

1. Handout stating purpose, goals, time, date, place, reservation information, names of facilitators and planning committee members, cost (if any).
2. Chapel bulletin inserts.
3. Slogans and quotes, for example:
 - (1) Satir's quote on previous page.
 - (2) "Let each one serve the group to the measure of his endowment."--I Peter 4:10.
 - (3) No fees. No homework. No experts. No lectures.
 - (4) Who said, "Everybody talks about communication, but nobody does anything about it?"
4. Testimonies from those who have graduated from a previous group.

5. Sermon emphasizing need for improved communication.
6. Telephone calls and visits to prospects.
7. Notices on mental-health clinic and social-actions office.
8. Feature articles to base newspapers.

Supplies

Materials for name tags.

Copy of Parent Effectiveness Training.²

Chalk and chalkboard.

Newspring, magic marker, masking tap.

Duplicated

Observer checklist

Evaluation checklist

Agenda

SESSION I

(Each session is about two and one half hours)

GETTING ACQUAINTED

Make name tags as people arrive.

Three minute interviews in dyads:

²Thomas Gordon, Parent Effectiveness Training
(New York: Wyden, 1970)

(1) What has really excited you recently?

(2) What made you angry recently and how did you
did you handle it?

(3) What are you concerned about for the near future?

DEBRIEF THE ABOVE EXPERIENCE.

INTRODUCTION OF THE COMMUNICATION PROCESS:

(Using Parent Effectiveness Training)

Exercise on verbal responses--See pages 40-41

Typical Twelve Responses--pages 41-44.

Active Listening--pages 49-53.

Practice active listening in dyads.

SESSION II

(Conducted in small groups)

Ask one person to be a process observer in each
group, a different observer for each discussion. Also
select a leader for each discussion.

SMALL GROUP MINI-DISCUSSION A

Topic: Why are you here today?

Debrief in large group. Put expressed
representative answers on newsprint.

SMALL GROUP MINI-DISCUSSION B

Awareness exercise: Hold hands, become
aware of each other's heartbeat. Greet each other with
your eyes, non-verbally. Discuss this experience.

Debrief and compare discussions A and B.

SMALL GROUP MINI-DISCUSSION C

With eyes closed, relax, become aware of your breathing, get in touch with your feelings. One at a time go to the newsprint and in one word write how you are feeling right now. When all who want to have gone, look at the board and let the feelings soak in. Allow those who want to to own their feelings and discuss.

Debrief this experience.

SESSION III

Dyad exercises on awareness from Satir's Peoplemaking, pages 34-39.

Debrief in small groups.

Exercises on body languages from Peoplemaking,³ pages 41-46.

SESSION IV

"Deeper Understandings"

Dyad exercises from Satir's Peoplemaking, pages 48-58.

Debrief in small groups.

EVALUATION OF OVERALL WORKSHOP--Refer to expectations on the newsprint.

CLOSING EXPERIENCE--Close circle. Sentence--completion prayer: "I am thankful that I _____."

³Satir, pp. 41-46.

Observer Checklist

Instructions: Observe the group in action. Write down as many examples of the following processes as you observe:

1. Statement of a problem:
2. Asking for solution to a problem:
3. Giving a solution to a problem:
4. Giving information:
5. Asking for information:
6. Testing for feasibility, consensus:
7. Giving a procedural suggestion:
8. Setting or invoking a procedural standard:
9. Supporting
10. Summarizing:
11. Opposing:
12. Aiding members to participate:

Evaluation Checklist

This is a checklist to help you evaluate your group session and to increase sensitivity to some of the relationships in the life of the community of faith.

Check the number on the rating scale that corresponds to your evaluation of the session in each of the following categories. For example, if you feel communication of ideas was poor, check 1; if you feel that communication of ideas was good, check 7; if you feel that the communication of ideas was somewhere in between, check an appropriate number on the scale.⁴

COMMUNICATION OF IDEAS
WAS POOR, WE DID NOT
LISTEN. WE DID NOT
UNDERSTAND. IDEAS
WERE IGNORED.

1 2 3 4 5 6 7

COMMUNICATION OF IDEAS WAS
GOOD. WE LISTENED AND
UNDERSTOOD ONE ANOTHER'S
IDEAS. IDEAS WERE
VIGOROUSLY PRESENTED AND
ACKNOWLEDGED.

COMMUNICATION OF
FEELINGS WAS POOR. WE
DID NOT LISTEN AND DID
NOT UNDERSTAND FEELINGS.
NO ONE CARE ABOUT
FEELINGS.

1 2 3 4 5 6 7

COMMUNICATIONS OF FEELINGS
WAS GOOD. WE LISTENED AND
UNDERSTOOD AND RECOGNIZED
FEELINGS. FEELINGS WERE
SHARED AND ACCEPTED.

CLIMATE OF RELATIONSHIP
WAS ONE OF HOSTILITY OR
SUSPICION OR POLITENESS
OR FEAR OR SUPERFICIALITY.

1 2 3 4 5 6 7

CLIMATE OF RELATIONSHIP WAS
ONE OF MUTUAL TRUST IN WHICH
EVIDENCE OF LOVE FOR ONE
ANOTHER WAS APPARENT. THE
ATMOSPHERE WAS FRIENDLY AND
RELAXED.

⁴ Adapted from a checklist in Philip A. Anderson Church Meetings That Matter (Philadelphia: United Church Press, 1965), pp. 50-52.

MARRIAGE-ENRICHMENT RETREAT MODEL

Purpose:

To assist couples who have good marriage find greater joy and closeness.

Psychological Basis:

Married partners can be extremely helpful to one another in reaching third-force type goals. Such potential reaching is dependant on the couple's effective communication of goals, values, assets, needs, roles, etc. Furthermore, small groups or married couples can help each other in reaching their potential through effective group communication. This model is designed to assist both ways --married partners working with each other and small groups of couples working together.

Theological Basis:

A very real part of reaching one's potential is the spiritual dimension of such a journey. Just as partners in a marriage can help one another emotionally, so they can help one another spiritually, Clinebell has observed.

One of the mysteries and marvels of intimacy in marriage is that it offers so many opportunities to find those shared transcendent meanings that ultimately make life worthwhile.⁵

This retreat is designed to set another of those opportunities.

Advance Publicity

Similar to that suggested for the communication workshop with heavy concentration on adult religious-- education classes, ongoing small groups, religious-- education faculty, adult choir, etc.

Supplies

Polaroid camera, film, training aids, brochure covers with inside pockets, writing paper, pencils, refreshments, coffeepot, paper cups, napkins, posters, and magic markers.

Books for planning: The Intimate Marriage by Howard and Charlotte Clinebell and Growth Counseling, Part 1: Enriching Marriage and Family Life⁶ (Casette tapes by the Clinebells).

⁵Clinebell and Clinebell, p. 199.

⁶Howard J. Clinebell, Jr., and Charlotte H. Clinebell, Growth Counseling (Nashville: Abingdon Press, 1973).

Schedule:

SATURDAY

- 9:00 Meet at Chapel
- 11:00 Welcome to retreat center, refreshments, quick look around.
- 11:30 Warm up, Get Acquainted, Ice Breakers
- 12:00 Couples' Sentence Completion. Husbands and wives face each other and have ten minutes each to complete the following sentences: The things I appreciate most about you are..... The things I need from you are The things I would like to do for you are..... Couple then negotiate for some different kinds of behavior
- 1:30 Lunch
- 2:15 Small Groups
- 4:15 Break
- 4:30 Facets of Marital Intimacy
- 5:00 The Intimate Marriage, Chapter 2. Use Marital Intimacy Checklist and discuss.
- 6:00 Dinner
- 7:00 Small Groups
- Free Time

SUNDAY

- 8:45 Devotion
- 9:30 Breakfast
- 10:00 Break
- 10:15 Small Groups
- 11:45 Break
- 12:00 Basic Heart Hungers--Fulfillment Introduction. See The Intimate Marriage, Chapter 4.
- 12:30 Couples Utilize Fulfillment Checklist and Discuss

2:00 Lunch
 3:00 Free Time
 6:00 Worship Service
 7:00 Small Groups
 9:00 Dinner
 Free Time, singing, games, skits, etc.

MONDAY

8:45 Devotions
 9:00 Breakfast
 9:30 Break
 9:45 Small Groups
 11:15 The Spiritual Dimensions of Marriage
 11:45 Couples use "The Spiritual Dimensions of Marriage" handout
 12:45 Lunch
 3:00 Evaluation in Small Groups
 What did you expect when you came to this retreat?
 Were your expectations met? How? Why not?
 How might your marriage be different in the days ahead?
 What part of the retreat was of most value?
 How would you change the retreat for future groups?
 What ideas do you have for workshops dealing with relationships
 other than marriage? (Example: Parent - Child)
 Small Groups say goodbye appropriately.
 5:00 Depart

HANDOUTS:MARITAL INTIMACY CHECKUP⁷

(Instructions: After discussing each area, check the blanks that apply to your relationship)

Facets of Intimacy	Both Desire Improve- ment	Wife Desires Improve- ment	Husband Desires Improve- ment	Both Satisfied
1. Sexual	_____	_____	_____	_____
2. Emotional (Tuned to each other's wavelength)	_____	_____	_____	_____
3. Intellectual (Closeness in the world of ideas)	_____	_____	_____	_____
4. Aesthetic (Sharing experiences of beauty)	_____	_____	_____	_____
5. Creative (Sharing in acts of creating)	_____	_____	_____	_____
6. Recreational (Relating in fun and play)	_____	_____	_____	_____
7. Work (Closeness of sharing common tasks)	_____	_____	_____	_____
8. Crisis (Closeness in coping with problems)	_____	_____	_____	_____
9. Conflict (Facing and struggling with differences)	_____	_____	_____	_____
10. Commitment (Mutuality derived from common self-investment)	_____	_____	_____	_____
11. Spiritual (The we-ness in sharing ultimate concerns)	_____	_____	_____	_____
12. Communication (Source of all types of true intimacy)	_____	_____	_____	_____

⁷ Clinebell & Clinebell, The Intimate Marriage, pp.37-38.

SELF-OTHER FULFILLMENT CHECKLIST⁸

(Instruction: This instrument is designed to stimulate discussion of mutual need-satisfaction within your marriage. After discussing each need, check the blanks which apply. Then plan specific steps by which at least one need of each party can be met more fully.)

Basic heart hungers	Wife Feels Fulfilled	Husband Feels Fulfilled	Plan of action Needed to Increase Fulfillment
1. Security (Feeling Acceptance, belongingness)	_____	_____	_____
2. Service (Giving love to others, investing one's life, meeting other's need)	_____	_____	_____
3. Esteem (Feeling valued, recognized, affirmed by the other)	_____	_____	_____
4. Enjoyment (Sexual, intellectual, recreational, aesthetic, spiritual)	_____	_____	_____
5. Love (Knowing the other cares--deeply, warmly, and dependably)	_____	_____	_____
6. Limits (The need for responsibility, dependable routines, respect for reality and the rights of others)	_____	_____	_____
7. Freedom (The need for autonomy, distance, respect for differences)	_____	_____	_____
8. Faith (The need for a philosophy of life, values and trust in God)	_____	_____	_____

⁸Ibid., pp. 84-85.

THE SPIRITUAL DIMENSION OF MARRIAGE⁹

Find a quiet place and try to tell each other how you feel about several of the following:

1. What you believe to be worth living for.
2. What ideas seem to make the most sense to you, so far as the meaning of life is concerned.
3. How you feel and how you believe with respect to "religion."
4. How your feelings and beliefs have changed since you were married.
5. What you would like to see changed in your marriage and family, in the area of values, spiritual realities, religious practices.
6. How you will feel about the present way of investing your minutes, hours, and days, when you stand near the end of life looking back at your marriage and family.

Communication in this area is difficult for many husbands and wives; it is also rewarding. Understanding and acceptance are the bridges which join differing world-views, philosophies of life and values between spouses. They make spiritual intimacy possible -- an intimacy that is at a deeper level than beliefs, even very personal beliefs.

⁹Ibid., p. 199.

MARITAL INTIMACY ACTION PLAN¹⁰

(Instructions: In these areas in which both of you desire improvement, discuss specific next steps which you feel can be taken to increase the degree of mutuality and meaningful closeness in each area. If you agree on specific action in one or more areas, decide on how you will go about implementing your plan. If you agree on what you want to do in several areas, decide on which should have priority. Jot down the main ideas for action under the appropriate categories below. If you cannot agree on any concrete plan in any area in which you both desire change, you may need to consult a marriage counselor.)

Sexual Intimacy:

Emotional Intimacy:

Intellectual Intimacy:

Aesthetic Intimacy:

Creative Intimacy:

Recreational Intimacy:

Work Intimacy:

Crisis Intimacy:

Conflict Intimacy:

Commitment Intimacy:

Spiritual Intimacy:

Communication Intimacy:

¹⁰Ibid., pp. 38-39.

COMMUNICATION EXERCISES¹¹

Look in each other's eyes for at least a full minute and without words, try to read what the other is feeling. The eyes are a direct pathway to the inner being of a person; their messages therefore are revealing.

Let one person say the other person's name repeatedly, changing the tone and intensity, until that person senses that it "feels good" or affirms him. Then reverse the exercise and let the receiver become the sender. This exercise can help you to become more aware of the nuances of intimate communication.

¹¹Ibid., p. 101.

Marriage Goals Exercise: (To be used by the couples in private)

Discuss the things each of you likes about your marriage as it is now. Then talk about the kind of relationship you want to have in a year, in five years, in ten years. It will help you if you can begin to understand the goals each of you has in mind. Some understanding of what you want will help you move toward it.¹²

¹²Ibid., p. 21.

LIFE PLANNING GROWTH GROUP MODEL

Purpose:

To aid the military members and dependants in an examination of their lives as they are now living them and to explore where they might want to go with their lives in the future.

Psychological Basis:

A major concern of many of our Air Force people has to do with decisions on whether to get out of the Air Force after their current commitment is up, what kind of specialization to work for if they stay in, what kind of opportunities are there on the outside. Even for those who stay in for a career, these same kinds of decisions will have to be made at the end of the 20-30 year career. Dependants, young people and spouses, face the same kinds of decisions about their own lives apart from the decisions of the military members. I believe that as people are helped to reach third-force goals, they are also helped in the planning of their careers and associated life-goals. The reverse is also true. As we help people deal with their work and total life-process, we can also help them with other related goals. Each person is respected as a specialist in his/her own life. Much of the work will have to

be done alone, including the decisions. A small group, at the same time, can be of tremendous help to him/her in examining parts of the person he or she has not been able to see. In the context of a caring group, the individual can explore more honestly the assets and liabilities that have to be looked at critically before such major decisions can be made in a helpful way.

Since a career of work is in many ways a manifestation of how one sees himself or herself, a psychological look at the person is essential. Values clarification offers a great deal to the individual who takes seriously this look at the self in relation to work decisions. A person who will set authentic career goals consistent with third-force psychology goals will not feel trapped in his or her world of work.

Theological Basis

The chaplain who is interested in helping persons find meaning in life cannot divorce from that the person's meaning in work. To help a person find a meaningful lifestyle involves meaningful life-work. To help a person reach more of his or her God-given potential is to help that person become a good steward of his or her resources in the work arena. Jesus described the human potential point of view in the world of work when he described the praise that two men received for doing the best they could

with the bags of gold entrusted to them and the wrath received by another man who would not risk the investment of his bag.¹³ Our task is to help people see what their resources are, what those resources can do for them, and to help them overcome their fears and run the risks required for growth and for the living of fulfilled lives.

Advance Publicity

Should concentrate on the base at large rather than limited to chapel congregation. The base personnel office could be helpful in recruiting new personnel on base and those beginning their career counseling or retirement counseling.

Agenda

SESSION I

WHERE AM I NOW? EVALUATION

Ask each person to draw a life map or graph showing the ups and downs of his or her life dating and identifying peaks and valleys.

Share these maps in small groups allowing time for discussion of the more meaningful events and people that have contributed to the person being who he or she is today.

¹³Matthew 25:14-30.

Now list ten significant things that describe who you are. These can be activities, functions, relationships, beliefs, and/or qualities--anything that describes who you are. Then enter into fantasy about what life would be like without each of these before rank-ordering them according to importance. Share in small groups.

A further inventory might include answering such questions as: When do I feel fully alive? What do I do well? What do I need to learn to do? What wishes should I turn into plans? What underdeveloped or misused resources do I have? What do I start doing now? What should I stop doing now?

SESSION II

PRESENT CAREER SITUATION

(The following questions would best be done as homework and then brought in for group sharing.)

List approximately twenty events/incidents in your past, at any point--yesterday or when you were five--which you recall as meaningful successes.

List ten meaningful failures. Failures which you recall from any point in your life which said to you something significant about yourself and possibly your career.

Ponder and note whatever those experiences say to you about your career, but especially about the strengths, weaknesses and needs you bring to it.

List skills, special knowledge, experiences which you presently possess which are or could be assets in your career future.

Now check the skills and knowledge which intuitively and/or on the basis of thoughtful examination you would like to develop further.

List the skills, knowledge, experience you do not presently possess significantly, but would like to, either because of your own self-awareness or the requirements of your work or both.

Ponder and note what this inventory says to you about your present job (if currently employed). Does the job? Does the job provide an area for future development and service?

Ponder and note what this inventory says to you about a future job. Would it likely be the same type of job you now have? Is there some other type work of which you know that would apparently fit better and provide opportunity for development? Does it leave you at ease?

What clues does the inventory provide for your continuing education and training?¹⁴

¹⁴Adapted from a questionnaire used by Mark Rouch while visiting instructor at the School of Theology at Claremont.

SESSION III

GOAL SETTING

Imagine where you want to be five years from now. See a specific day. Bring it up on your internal television screen and play it out--the whole day. Live out a perfect day for yourself five years into the future. Discuss in small groups.

Write out a eulogy for yourself. What would you like to have said about you when you die. Be optimistic, honest. What would you like to be remembered for? Discuss in small groups.

Now write out specific short-term goals keeping in mind your eulogy experience. What personal goals, what professional goals do you want for yourself in the next four to six weeks?

Write out specific goals for yourself on a longer term, say, two to five years. Be specific. Remember your perfect-day fantasy. Relate to your own performance and select something observable. Discuss in small groups.

Although I have not yet attempted such a group for those about to retire, I have often thought that these people could really use help in facing the retirement crisis. For many this will mean an adaptation to a new life style. The vast numbers of retired military people who continue to hang around our bases and attend our Chapel

services give evidence of the deep involvement and investment they have in the military life-style. The number of people who go down-hill physically and emotionally after leaving their military career also indicates the stress they face. I cannot help but believe that it would be a difficult but highly-rewarding ministry to deal honestly with this stress before they face it. Retired military members in the area might also help with the formation of these groups, but should not be allowed to control them. Much of the previously outlined model would be helpful for such a group.

THE MINISTRY OF JESUS
AS A MODEL FOR HUMAN RELATIONSHIPS
GROUP STUDY MODEL⁹

Purpose:

To understand and improve our human relationships by studying portions of the life and ministry of Jesus; to create a caring environment in which we can face certain problem areas frequently found in human interpersonal relationships; to experience some of these feelings that cause us problems in relationships and to practice dealing with them in a more helpful way.

⁹This model is a part of one designed by students in a class taught by Dr. Paul Schurman at The School of Theology at Claremont.

Psychological Basis:

This program fits the third-force approach to life as Jesus' ministry is looked at as an example of fully functioning, self-actualized living. Awareness exercises are used to assist in the experiencing and internalizing of the human relationship factors studied. The deepest possible understanding of the personal relationships and the personality dynamics is sought. The caring climate of the small group enables the members to learn more effective ways of relating through experiencing certain problem areas, disclosure of difficulties each has in these areas, and being set free by the group to try out new ways of being. The group helps nurture growth, bring healing and communicates concern. Each person is helped to discover his or her own growing edge, examine values, and set actualizing, authentic goals.

Theological Basis:

Believing that God intends for each of us to reach and use our full potential and that Jesus is a model of such fulfilled living, we then turn to look closely at how Jesus relates to a variety of persons as recorded in the Gospels. He who said, "I am the way"¹⁰ is looked at

¹⁰John 14:6

as the way to really live. He who said, "I am come that men may have life and have it in all its fullness,"¹¹ is taken seriously in this study. Clinebell says,

The entire life style of Jesus was an awakener, an awakener of ordinary people in whom he saw extraordinary potential.¹²

Agenda

SECTION I

Recommended for Sunday Afternoon and Evening

3:00 - 8:00 p.m.

Instruct group to relax, tense muscles and relax them, close eyes and envision Jesus and listen to him. Get a mental image of each image he uses in the passage about to be read. Read John 10:7-10 very slowly. Give an exegesis of the passage. Discuss impressions of the group.

Introduce the purpose of the course in light of this passage. Our goal is to involve you with text as well as your own life situation, with the past as well as with the present, with Jesus and with each other.

A good starting place is to become aware of ourselves. We can affirm our humanity because God himself has

¹¹John 10:0, The New English Bible

¹²Howard J. Clinebell, Jr., and Charlotte H. Clinebell, Growth Counseling (Nashville: Abingdon, 1973).

affirmed it. Let us turn our thoughts inward, touching down at the center of awareness and exploring the riches that exist there.

Exercise: Who are you? Answer in brief form on four by six cards. Repeat the question several times. With magic marker put your name on the card in large letters and pin it to your clothing. Mill around and let everyone see who you are. If they know you already, they may want to add something to your list. Debrief.

Fantasy exercise: See your image in a mirror as set forth by John Stevens in Awareness.¹³ In small groups of three share what happened during this experience.

Total group debrief feelings about this exercise.

The temptations of Jesus as a model for reflection. Read Luke 4:1-13. Give an exegesis of the passage. See Robert Leslie's book, Jesus and Logotherapy,¹⁴ chapter 1 for "height psychology" approach to the temptations. Introduce this material to the group and let them react.

The first temptation--the conflict of physical need--immediate gratification versus higher values. We really

¹³John Stevens, Awareness (Lafayette, CA: Real People Press, 1971), pp. 155-156.

¹⁴Robert Leslie, Jesus and Logotherapy (Nashville: Abingdon Press, 1965), pp. 13-23.

do have power over our lives. Here Jesus makes the choice between long-term goals and the immediate good feelings of the moment. Will he block his own growth?

Discuss in the group the modern temptations related to this--sexual gratifications, preferring material goods, etc. to the nurturing of the total person, the reaching of self-actualizing goals.

Alone, each person writes down ten things that are very important to him or her, then rank-orders these in order of importance. Share these and why you feel this way in dyads.

The second temptation--power and status as ultimate concerns that enslave us. Discuss the temptation and Jesus answer, "You shall worship the Lord your God and Him only shall you serve."

Exercise: Role-play some typical power struggles (parent-teenager, for example) and discuss how these were handled.

The third temptation (verses 9-12)--the temptation and Jesus answer, "You shall worship the Lord your God and Him only shall you serve."

Exercise: In groups of two, one will be the questioner and the other will respond. Several times the questioner asks, "What are you?" getting an answer from the respondent each time. Switch roles. Now change the question to "What do you pretend?"

We have been on a journey through ourselves, exploring the traps that we fall into daily. We are now aware of these and know we can come through them alright. Now we must learn to reach out to the others around us, learn to listen, to see and minister to their needs.

Mirroring exercise: Stand a comfortable distance from a partner. Look into one another's eyes. Place your hands together with palms facing but not quite touching and begin to move them. As one person moves his or her hands, the other person's hands match the movement as if it were being reflected in a mirror. Continue looking into one another's eyes, but do not speak.

Debrief: How did it feel to become aware of the other person? Who led? How did you feel about leading? About following? How did you feel about the eye contact?

Making Contact exercise: Face your partner. Close your eyes and without talking, join hands. Take a moment to get acquainted with the other person's hands. What can you learn from the other person from his or her hands? Without speaking let your hands play together a bit. Now have them fight with each other. Now let them make up. Now have your hands express how they are feeling about their new friends. Then have your hands say "goodbye" to each other and let go. Open your eyes. Talk about this in dyads then in the larger group.

In a closing circle, sing "We are one in the Spirit."
Disclose where you are with the group and give the group
a gift or share a dream you have for the group. Allow
others to say anything they might like to say before
leaving.

SECTION II

"Experiencing Behaviors that Free us to
Communicate God's Love"
Designed as four two-hour evening sessions.

Four separate incidents in Jesus's life.

Session 1

Check in with each other. Any unfinished business
from last time? Insights during the week? Anxieties about
this session?

Introduce Jesus as a model for relating to lonely
people. Goals for this session: (1) Each person is to get
in touch with his or her own loneliness and (2) each person
is to experience reaching out to other lonely people.

Read Luke 19:1-10. Give the exegesis

Pantomime the story. Debrief.

(1) Becoming aware of loneliness. In dyads share
nonverbally some recent experience of loneliness, isolation
or rejection. Debrief and discuss in the large group.

(2) Willingness to risk helping lonely people.
Share with your partner verbally this time, some loneliness
experience. Switch roles. Debrief in large group.

(3) Asking for help, expressing your own needs as Jesus did.

Exercise: In dyads tell your partner "I need _____" filling in the blank and repeating as many times as time allows. Switch roles. Debrief in large groups.

(4) Accepting the lonely person as Jesus did.

Exercise: In the large group take turns letting each person be bombarded by the group with what they see as that person's strengths. The person being bombarded cannot reply except with "thank you." Another method is to write the strengths on gummed labels, and paste the labels onto the person.

(5) Celebrate the change, the insight, the decision that may have come from this session.

Session 2

"Jesus experiences Peter's denial--a rejection."

Goals: Understand some of the dynamics involved in Peter's denial such as (1) denying or rejecting someone and (2) our response to rejection from someone. From this we would want to move toward empathy and reconciliation.

Read Mark 14:66-72. Give exegesis. Discuss. Let each person think about which character he or she identifies with least. Form groups of those who selected each

character. Each group develops questions they would like to address to the other three characters. Debrief.

The reconciliation process.

Exercise: Discuss the dyads, "The most painful rejection I have experience" for seven to ten minutes.

Listener actively listens. Switch roles. Debrief in large group.

Session 3

"Social stereotypes and expectations based on sex."

Goals for this session: (1) To recognize how we relate to others out of role-expectations; (2) To learn from Jesus' behavior his attitudes toward women and how he dealt with role-expectations; and (3) to expand our consciousness to help us relate as full persons, rather than out of roles.

Read John 4:1-30. Discuss the role of woman in Palestine in Jesus' day and the break with custom that Jesus was making.

Fantasy exercise: Imagine yourself in your own home. It is late at night and you are in your room getting ready for bed. Crawl into bed and let yourself fall asleep. As you are asleep, your body changes into the body of the other sex. You are still you, but your body is now the size and shape of the other sex. It is now morning, and as you wake up, be aware of how your new body feels. I'd like you to go

through your typical day that you usually do, in your new body. Go through all your normal routines, and feel your new body. (Allow five minutes)

The day is coming to an end now. (pause) You are back home again--in your room, getting ready for bed. (pause) You are now in bed and falling asleep. In your sleep, your body changes back to your own. (pause) It is now morning, you are you again. When you are ready, open your eyes. Debrief.

Closing. Focus again on Jesus' loving and accepting attitude toward the Samaritan woman. What does this say for our lives? Read Galatians 3:28-29.

Session 4

"Freedom from paralysis and becoming whole persons"

Goals: (1) To have the group experience the dynamics involved in the paralytic incident, (2) To develop the awareness and the power of liberating and/or freeing experience, and (3) to accept people who are paralyzed or "caught" in paralyzing situations helping them to free themselves of such situations.

Read and discuss Matthew 9:2-8. Role play the story. Debrief.

Exercise: Form a tight circle of group members with one person in the center who tries to break out of the circle. Group members resist his or her efforts. After

each person has had an opportunity to break out, discuss the feelings associated with the attempts--successes and failures.

In dyads let each person take five minutes to describe a paralyzing experience of his or her life. Debrief in large group. Minister to each other in supporting ways. Notice the various roles that are being played as this goes on--the paralyzed, the healer or enabler, the facilitator, the spectator, the blocker. Talk about these roles.

Close with a "dance" in which all members move about the room, spontaneously moving their bodies in ways that express their freedom. Wind up in a circle for celebration of liberation.

SECTION III

"Staying on the Growing Edge"

Designed for a closing session of five hours.

Begin with a reading of one or more of the growth parables, the parables of the leaven, the mustard seed, the sower, and the talents.

Read Luke 10:38-42 and discuss. See Paul Tillich's discussion of this passage.¹⁵

¹⁵Paul Tillich, The New Being (New York: Charles Scribner, 1963), p. 152.

Goals for this portion: (1) To discover some values which are most central to us; (2) to inquire into how our lives actually reflect our values; (3) to discover why we value what we do to some extent; (4) to have discovery of values continue throughout the week; and (5) to begin to implement intentional values into our everyday lives and in the lives of others.

Exercise:

VALUE FILL-IN QUESTIONS

(Pencils and paper will be required)

1. In some ways, in the incident I see myself much like.....?
2. The most important thing in my life is.....?
3. When it comes to getting things done efficiently I.....?
4. I wish I had more.....in my life.
5. When it come to helping others I.....?
6. If Christianity has taught me one thing it is.....?
7. When it comes to enjoying myself I.....?
8. I wish I were more.....?
9. I love to spend my spare time.....?
10. If I had my choice I would.....?
11. The thing I admire in my closest friend is.....?
12. The one thing this country needs is.....?
13. I would rather.....than anything else.
14. When it comes to money I.....?
15. To be successful means.....?
16. The thing that irritates me quickest in others is.....?
17. The one thing I really like about myself is.....?
18. If I could only have one goal in life it would be.....?
19. The thing I want most is.....?
20. One thing I've always wanted is.....?

As Jesus did in our passage, let's see how we too may transform ordinary events into moments where real growth will occur for us and others.

(1) Next week try and continue what we've started. In your everyday experiences try and become more aware of the values that you actually live out from day to day.

(2) Next week try to find at least one opportunity, some social occasion or ordinary event to affirm someone else as they demonstrate in action one of the values that you strongly believe in. Be alert to how you feel about doing this and sensitive to what happens in the others.

(3) Pick one value that you are willing to work on next week. It could be one that you would like to make more central to your life or one you would like to deemphasize or eliminate. Try at some occasion to put into action this value (or try and substitute a new one for the one you want to get rid of).

(4) Have individuals contract with their group on what level they would be willing to work and report back upon).

Debrief and evaluate.

"Creative use of Crisis"

Discuss the inevitability of crisis, its opportunity for growth, helpful attitudes toward crisis, etc.

Goals for this session: (1) To select three crises in the last days of Jesus' life as guideposts for our own personal attitudes and techniques and feelings encountered in coping with crisis: (2) through the sharing and surfacing of personal experience within the small group; the facilitator will help group members to understand how to: face up to the fears involved in decision-making with courage and faith, examine reactions and responses to rejection experienced in some individual or group relationship, and validate and clarify the human journey from despair to trust.

Discuss Luke 9:51 and Jesus' decision to go to Jerusalem.

Share in dyads some crisis experience of this past week or month--a crisis can generally be defined as a time of hurt, hard decision, a turning point or pain. Debrief in large group.

Guided fantasy of being in a box, trapped. Try to get out or push the walls back to give yourself room. Debrief.

"Staying on the growing edge"

Goals of this final portion: (1) Removal of outdated emotions; (2) Demonstrating our salvation (or growth) as not

just from something but for something, Love, service and ministry are involved in the pattern of losing in order to find; (3) Keeping in touch with the vicissitudes of growth each of us experiences helps keep us from becoming stagnant; and (4) outlining the growth results we would like to attain in the near future and committing ourselves to their completion helps keep us on the growing edge.

Read John 15. Discuss (1) we are to dwell in him, which means dwelling in his teachings and practicing them, (2) We are to love one another....How? "As I have loved you." and (3) We are to separate ourselves from the world, implying that the world will hate us. There is a risk in living out this pattern of Jesus.

Exercise: Write a love letter to yourself.

"Dear (your name)," then paraphrase this passage and sign it "God."

Commission each other. In dyads make a contract with each other and give each other gifts to affirm and seal the contract. Pray together. Lay on hands of blessing.

Evaluation of course.

Celebrate the experience with communion.

Code # _____ LEADER EFFECTIVENESS INVENTORY Date _____

Name of Leader _____

(Rate the designated discussion leader by circling the number that most closely represents your appraisal of his performance. The descriptions in the left-hand column are supposed to reflect the most desirable practices; those in the right-hand, the least desirable.)

The leader's ATTITUDES toward the subject, participants, and audience:

Cordial	5	4	3	2	1	Unfriendly
Animated	5	4	3	2	1	Apathetic
Open-minded	5	4	3	2	1	Inflexible
Concerned	5	4	3	2	1	Indifferent

The leader's effectiveness in performing leadership TASKS:

Introduces problems fairly and clearly	5	4	3	2	1	Fails to stimulate discussion at outset
Keeps discussion on the bean	5	4	3	2	1	Lets discussion wander
Speaks only when necessary	5	4	3	2	1	Monopolizes the discussion
Is informed on the topic	5	4	3	2	1	Is uninformed
Adapts to the group's desires	5	4	3	2	1	Sticks to preplanned outline at all costs
Introduces relevant material when it has been ignored	5	4	3	2	1	Lets the group ignore relevant material
Uses humor to lighten the atmosphere	5	4	3	2	1	Is humorless
Acts democratically	5	4	3	2	1	Dictates procedures
Handles interpersonal conflicts diplomatically	5	4	3	2	1	Ignores or overrides interpersonal conflicts
Uses visual aids	5	4	3	2	1	Relies on oral processes only
Summarizes frequently	5	4	3	2	1	Does not summarize
Summarizes only group's contributions	5	4	3	2	1	In summaries, adds to or misinterprets group's thinking

The leader's LANGUAGE:

Fluent	5	4	3	2	1	Hesitant
Fits the occasion	5	4	3	2	1	Inappropriate
Temperate	5	4	3	2	1	Emotionally loaded
Easy to understand	5	4	3	2	1	Hard to understand
Clear	5	4	3	2	1	Unclear

From: Pattee, David and Anderson, Martin P., Discussion - A guide to Effective Practice (Belmont, California: Wadsworth Publishing Co., 1963)

Chapter 7

SUMMARY

Clinebell has said,

The challenge we face is to make the last quarter of this century the era of human fulfillment when the quality of life will be given top priority and the vast unused potential of ordinary people will be liberated to society.¹

This challenge can be that of any Air Force chaplain who will take it seriously, and we can do something about it. We are in a position to really help people to get in touch with a bigger chunk of their potential, and we have more tools to do that with than ever before.

We would not be in that position if we did not care about people. We do care. With work, we can become increasingly effective in showing that we care. When that happens over half the battle is won. With help we can get out of our rigid, inflexible, unfree boxes. Then we can really care.

Such caring inevitably involves confrontation. God so cared for Saul that he confronted him abruptly on the Road to Damascus. Jesus confronted us from a cross in such

¹Howard J. Clinebell, Jr., and Charlotte H. Clinebell, Growth Counseling (Nashville: Abingdon Press, 1973)

a way that we cannot ignore what He is saying there. With Jesus as a model and with His love and power resurrecting our God-given abilities, we can help turn the Sauls of our world into Pauls. Such power becomes active in caring and confronting. Remember the growth model.

The third-force psychology that I have been studying is just a beginning. It is not the last word. Already Clinebell has identified additional psychological forces, some of which are even more relevant and helpful for the chaplain than the third-force. The fourth force, as Clinebell sees it, is the relational therapies and the marriage and family therapies. A fifth force is therapy, the spiritual considerations. A sixth-therapy force has to do with systems or social action as it might pertain to the congregation, school, union, or political party.

Thus we continue to get help from various disciplines in our common search for producing a more healthful climate for living in these days. We can, and are, coming up with better ways to meet needs like those of a twenty-year-old Catholic student who considered his church completely irrelevant for his needs. This searching student said to Nouwen, "We tried drugs and it did not work; we tried sex

it did not work; the next thing will be suicide--in the coming years you will see the number of suicides skyrocketing."²

To meet this kind of need, Nouwen says, requires ministry.

It calls for men and women who do not shy away from careful preparation, solid formation, and qualified training but at the same time are free enough to break through the restrictive boundaries of disciplines and specialities in the conviction that the Spirit moves beyond professional expertise. It calls for Christians who are willing to develop their sensitivity to God's presence in their own lives, as well as in the lives of others, and to offer their experiences as a way of recognition and liberation to their fellow men....It calls for creative weakness.³

I want to be that kind of chaplain. I want to keep on learning. I want more insight and more breakthroughs--painful though they may be. I want more skills, but I do not want to be bound by them. I want the work of the Holy Spirit in and through and beyond my professional expertise. I do want to be more sensitive to God especially as He presents himself to me through others. I want to share whatever experiences associate themselves with this kind of search. I want others to be able to profit from my strengths and my weaknesses, my involvement with life.

²Henri J. M. Nouwen, Creative Ministry, (New York: Doubleday, 1971), p. 115.

³Ibid., pp. 115-116.

Again, I must ask myself, reach your potential for what purpose? Just to say you have reached it? I think not. As indicated above, I feel this is something I can profit from and so can the significant others in my life and so can those to whom I minister directly. But it goes even beyond that. The whole world is waiting for an epidemic of God-supplied love. The world is going to destroy itself if it does not have such an avalanche of caring and confronting. To be involved with others is not a luxury in a world dying from loneliness.

Clinebell moves toward this challenge with:

The lethal destructiveness that erupts in a thousand forms of violence around the globe stems from the anger of loneliness, the guilt of massive unlived life, the despair of ever getting one's physical and emotional needs satisfied. Growth groups in their many forms, offer a promising strategy for ending the tragic waste of our most important resource--people. They are our best hope of using the people dynamic to create a more dynamic people throughout the earth.⁴

⁴Howard J. Clinebell, Jr., The People Dynamic (New York: Harper & Row, 1972), p. 167.

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